

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLV.

JACKSON, MISS., May 24, 1923

NEW SERIES  
VOLUME XXV, No. 21

## 1923 --- SOUTHERN BAPTIST CONVENTION --- 1923

### RESOLUTION OF DR. A. C. DIXON ON SPECIAL DAY OF PRAYER

Whereas, we believe that our sufficiency for the great and difficult tasks before us is only in God, and that God works in answer to prayer, Be it Resolved, that we set apart Friday, June 1, 1923, or a day as near that as possible, as a day of prayer, and that we request all our pastors and churches to spend that day together in prayer, with exposition of Scripture and testimony concerning prayer, beseeching God to give us in his own way the money to pay our debts and enlarge the work for the glory of Christ.

Baptists North and South have a paper circulating among them of approximately one to every twenty-seven members; Methodists one to every fourteen; Disciples, one to every nine; Lutherans, one to every seventeen; Presbyterians, one to every seventeen; Episcopalians, one to every forty-four; Congregationalists, one to every twenty-three; Catholics, one to every fourteen. There is a growing circulation of Protestant papers.

Mr. Ray Owen, representing Mississippi College, won the medal in the state intercollegiate oratorical contest last week in Jackson. Other schools represented were the University of Mississippi, A. and M. College, Millsaps College and the Normal College.

We have not learned how many of our Mississippi brethren attended the Baptist Bible Union in Kansas City just prior to the Southern Baptist Convention. We were present only at the last session on Tuesday night and heard the sermon by Dr. Shields, pastor of the Jarvis St. church in Toronto, Canada. He had been elected president of the Convention for the ensuing year. His sermon was a stimulating message with a prophet's passion on the mighty men who separated themselves unto David in the stronghold in the Cave of Adullam. There was a congregation of some two or three thousand in a tent. On the platform we recognized Drs. A. C. Dixon, W. B. Riley, T. T. Martin, J. F. Norris and Singer Petroff. Dr. Norris took the collection.

We take special pleasure in calling attention to the college advertisements in the Baptist Record. These colleges have something to tell our people and something to give our young people. You will be interested in what they have to say. The Woman's College and Blue Mountain College have recently been put on the list of accredited colleges by the State Association and their graduates are acceptable in any of the high schools without prejudice. Hillman College has recently been purchased by Mr. M. P. L. Berry and he becomes president. It is a junior college whose work is recognized as standard. Mr. Berry has had charge of the school for a number of years and he is deservedly popular all over the state. He is already planning for a bigger school for next year.

Rev. W. M. Bostick assisted Pastor J. A. Barnhill in a meeting at Sumner in which 26 were added to the church.

A large number of Mississippians went one day ahead of the special train to Kansas City. Indeed a good many from other states had the same idea, so that when we left Memphis over the Frisco, we had two trains and both seemed of unusual length and well filled.

Dr. Mullins reported that Dr. P. T. Hale had in his fourteen years with the Seminary raised nearly a million dollars at an expense of only about ten per cent. A great deal of this has been raised outside the bounds of the Southern Baptist Convention.

The people of Kansas City had surely done a great deal of work in preparation for our coming. An information bureau was at the Terminal Station night and day with a large force of helpers, ready to serve the incoming guests. They were exceedingly courteous and accommodating.

In a contest between debaters from William Jewell College of Missouri and Wake Forest College of North Carolina, held at Kansas City the night before the meeting of the Southern Baptist Convention, the team from Wake Forest won. The subject was, "Resolved that the United States should adopt the Cabinet Parliamentary form of government."

On Thursday evening the editors of the Word and Way, Drs. Brown and Maiden, gave the visiting members of the editorial fraternity a luncheon at the Baltimore Hotel. This was handsomely conceived and beautifully executed to the joy of all the visitors. No factor has been more constructive and far reaching in the building up of the kingdom in this great central west than the Word and Way. Here's to the editors of the Word and Way.

At a meeting of the Board of Trustees of the Southern Seminary, President Mullins showed the architect's drawings for the new buildings to be erected on Cherokee Drive in the eastern part of the city of Louisville. The plans alone cost \$10,000. From this you can get some idea of the extent of the buildings themselves. The architect is Mr. J. G. Rogers of New York, who has made quite a reputation in school plans. These are old colonial, modeled largely after the plans of building at the University of Virginia. They include lecture rooms, administration building and dormitories. It is not expected that all the buildings can be completed in one effort, as this would require an outlay of about a million and three quarters of dollars at present prices. But those most necessary will be undertaken first. A resolution was passed by the Board expressing it as their purpose to build as soon as practicable and asking for a committee on conference in this matter to be appointed by the Convention.

### BACK TO THE MASSES

Over nine hundred churches in Mississippi made contributions to the Campaign during March and April. The country churches saved the situation.

If you want your church to develop in spirituality and generosity, give your people a chance to respond occasionally to some vital appeal for some worthy cause that is not stereotyped boldly with the word "Campaign".

The leaders in our churches who are retarding the development of liberality among the membership are the ones who feel called upon to safeguard the pocket books of the people. Every church responded in the recent Cash Campaign where the pastors and other leaders gave them opportunity.

There is something radically wrong with our financial methods when we give to the Campaign \$201,000 in April, when we have no money and only \$22,570.48 in December, when we are flush with money. Think about it, pray over it, and get your church on the budget plan of systematic giving.

The church that gives twelve hundred dollars in the semi-annual "round-up" thinks it has done well, whereas it might more easily give four hundred dollars per month, which would amount to twice twelve hundred. Then too, the boards would not be paying interest on borrowed money for the six months.

Let us beware of sinning against the Campaign by making of it a wall around us so high and so thick that we cannot see any other need or hear any other cry of the world that is not included among the Campaign Causes. The people who give to other worthy causes are the ones who will pay their Campaign pledges without fail.

The success that crowned our efforts in the recent Cash Campaign was due to the fact that we have handed our organization back to the Associations where it belongs. No plans can be permanently successful that are projected and manipulated from some remote headquarters office. The district association is the only unit in our while scheme of Baptist organization that gets back definitely to the masses.

Much of the important work of the Convention is wrought out in committees, of which the great body of the Convention is not conscious. This is inevitable and proper. A committee has more freedom and can do the work more quickly and with less confusion. Many questions are settled peaceably that would divide the Convention. For example we were in two committee meetings where there was strong conviction and wide difference of opinion at the beginning. But the brethren talked it out and prayed it through and came at last to absolute unanimity. All this time the great body of the Convention was going on with its business.

CLINTON EVANGELISTIC CONFERENCE, MAY 28th TO JUNE 1st



## CONVENTION SERMON—"THE ATONEMENT"

(Preached before the Southern Baptist Convention, Kansas City, May 16, by Pastor R. G. Bowers, of the Columbus Street Baptist Church, Waco, Texas.)

The word "atonement" occurs only once in the King James version of the New Testament and that is the last word of the 11th verse of the fifth chapter of Romans. It is claimed that the translation of this place should have been "reconciliation" instead of atonement. While the word atonement may not occur at all in the New Testament record, it is unquestionably true that this glorious truth is the burden of its message. The fifth chapter of Romans is inexplicable without the doctrine of atonement through the sacrifice of the substitute for the sinner; for it breathes that great truth in every paragraph. Is it possible for a devout seeker for truth to miss the message in these wonderful words? "For when we were yet without strength, in due time Christ died for the ungodly." But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." "For if when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have received the atonement."

But there are those who challenge the preaching of this doctrine and call it a doctrine of the shammas and the slaughter house. They tell us that the doctrine of a bloody cross is revolting and nauseating. So it is. It is the uncovering of the foulness of sin. It is the record of that hour when sin did its worst, when earth and hell combined to perpetuate the greatest crime of all the ages. Were it not for the fact that there is another side to the picture, all rational beings would turn in horror from the awful spectacle of a perfect man being butchered on a Roman cross. While sin was doing its worst, grace was busy doing its best and overcame. In the fact of the Savior's sufferings, sin deepened into densest darkness, and grace broke forth in brightest brilliance. This is the occasion prophesied by Jesus when He said, "Now is the crisis of this world; now is the prince of this world cast out. And if I be lifted up from the earth, will draw all men unto me." The modernist says the cross repels. Jesus says it is the one magnet that moves the whole world Godward.

In the recent great war, the stories of bayoneted babies, of mutilated children and ravished women, perpetrated by the unspeakable German soldiers, make a spectacle to nauseate devils. If history should close with this scene, we would seek everlasting forgetfulness that the blood-chilling orgy might be buried in endless oblivion. But since the English soldiers, the French soldier, the Italian soldiers, and the American dough boys came on the field and by the sacrifice of self they made it possible for purity and manhood to administer their full mead of punishment to these atrocious crimes, the war presents a conflict the history of which should be enshrined in the hearts of all, cherished by the lovers of righteousness, sung by poets, proclaimed by orators and whispered by patriotic mothers in the ears of the coming citizenry. Oh, glorious Calvary, since it has conquered hell and won eternal distinction in heaven and earth.

In the cross of Christ I glory,  
Towering o'er wrecks of time,  
All the light of sacred story,  
Gathers round its head sublime.

As one of our great rivers, not a great distance from its mouth, there is a terrific whirlpool, which, at certain stages of the Atlantic tides, challenges the strength of the greatest vessels that ply the river. On some occasions there is nothing to do but wait for the coming of the tide to calm the raging maelstrom. By and by the tide starts in. Little by little the raging pool is quieted, so that the ships sail over its mad

bosom, all unconscious of the raging of the demon buried beneath the grace of the friendly, over-coming tide. Thank God for the friendly cross. Ye heavens, shout the praises of overcoming grace. Southern Baptists, set yourselves to the glorious task, as never in your history, to proclaim this only hope of a lost and losing world, and in so doing, verify the claim that to you has been given the ministry of reconciliation.

For many years we have fought battles for this doctrine against infidels on the outside, but these battles must be fought again with all possible earnestness, but now with infidels in pulpits and places of religious preferment. I trust that we, the sons of the heroes of the conflicts of other days, will not falter as we tell the old, old story of the Lamb of God which taketh away the sin of the world.

Probably the place to begin the study of the atonement is in the consideration of the necessity for it. Is it necessary to have an atonement in blood to save a lost world? Is the doctrine of the atonement true to you, simply because you find it in the Bible? Or is this doctrine essential and in the Bible because it is essential and God's only way to meet an awful condition? Unquestionably, the latter is true. When one is convinced that the cross is not necessary to save, he is then an easy mark for the heresy that the atonement is not in the blood of Jesus. If the death of Jesus is not essential, God surely is not a party to the awful ordeal of the crucifixion. Reverently, the atonement in blood is the only way by which God could offer salvation to our fallen race.

The necessity for atonement by mediation is seen in the fact that God and man have been effectually separated by the entrance of sin. The Scriptures are unmistakable in the presentation of two truths, bearing upon the necessity of atonement by Divine mediation. In the first place, we are taught that man in his natural state, unaided by outside agencies, would not come to God if he could, that is, his desires are not Godward. "All we like sheep, have gone astray, we have turned everyone to his own way." "Ye have not chosen me but I have chosen you." "The carnal mind is enmity against God; it is not subject to the law of God, neither indeed, can it be." Then man is hopeless unless some outside force helps him to correct his own desires and to do that which is not in his nature to do.

In the second place, man in his natural state, unaided by outside agencies, could not come to God if he would, that is to say, God Himself makes demands that must be met before there can be any consideration of reconciliation. "Behold the Lord's hand is not shortened that He cannot save; neither is His ear heavy that He cannot hear. But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." "Ye are of your father, the devil, and the lusts of your father will you do." "Without shedding of blood is no remission." These considerations make positive the demand for mediation and sound the death knell to man's hopes without it.

Just any plan wrought out in human ingenuity, just any nursery story shaped to stir human emotion, will not meet the demands that must be met by any theory of atonement before it can be accepted as of God. There are some divine essentials that must be conserved in any plan of atonement that may be said to satisfy God and the Word of God. The plan that does not incorporate and preserve these essentials must be rejected as not of God and therefore a dangerous delusion.

Every reverent believer in God will consent that God is not ignorant of sin. We are also made sure that He is not indifferent to sin, for, "He cannot look upon sin with the least degree of allowance." Then He cannot consent to sin, for this world make Him a partaker in the evil that would destroy His kingdom and His subjects. It is also true that under the law, God cannot forgive sin. It matters not how much we offer, it matters not how much we weep, or pray,

of promise, God cannot forgive sin without redemption. To forgive sin without exacting its penalty, would be to confess that the law is unjust and this would be anarchy against His own government. God has spoken in thunder tones, "The soul that sinneth it shall die." Therefore, when sin occurs, there is nothing but penalty left, if righteousness is to be vindicated and God's authority maintained.

It is evident that man cannot meet this demand and live. The hopelessness of eternal doom gathers about us if we are to be left to ourselves. But is there a ray of hope for us in reason or in the Bible? While God's justice demands vindication, His love pleads for expression in mercy, and God cannot be reconciled within Himself, unless a plan can be found that will execute the penalty for sin and at the same time set it aside insofar as the sinner is concerned. These two glorious ends are achieved in the plan of atonement through a substitute for the sinner. By this plan God inflicts punishment for sin, by the chastisement of the substitute, mercy agreeing and co-operating; at the same time mercy is able to avert the penalty from the sinner while justice consents and co-operates. Substitution, then, is a sufficient way. It meets every phase of the problem. It reconciles God within Himself. It propitiates God toward the sinner. It wins the sinner from his alienation and manifests God to us in Immanuel, God with us.

There is always someone ready to object to salvation by substitution. These objectors are of two classes; some objecting simply to antagonize the plan of God to save the world, and others reverently doubting the justice of the procedure. They say, "We do not consent at all to the method of substitution in salvation. We do not see how it can be just for the sinless to suffer for the guilty, and God cannot concede to a plan that is fundamentally unjust." Does this objection offer a real problem? Remember that substitution is normal in human society and it is normal in human law. Without the principles of substitution in operation in the world, human society would immediately collapse. Nobody objects to substitution in business, in society or in law, but the most strenuous objection is raised when substitution is proposed in the spiritual realm.

When the German Smithy throttled the rabid dog at the postoffice door and sent the children of the village away in safety; when 10 days later he died in terrific convulsions, did fathers and mothers and children say it wasn't right that he should die for us? The marble obelisk that marks his grave tells the story of their appreciation of substitution. Who has cried out against the substitution of the American dough-boys for their families, their friends and their native land to free all of us from the iron hand of the kaiser? Who claims that they sinned when they died on Flanders field for American ideals? Who has belabored the little mother who has waited by the bedside of her child through endless night vigils, until her health has broken, and nursed him back to health from the scourge of disease caused by his own sin? Her queenly coronet glitters more brightly because of this act of substitution. When Henry Clay found himself confronted with a heavy obligation in bank and nothing with which to pay; and upon asking for mercy at the bank he was told by the cashier that he owed that institution nothing at all, that Clay's friends had learned of the heavy obligation and his utter inability to pay and had privately raised the amount and discharged the obligation; when Henry Clay turned with tears in his eyes to find and thank his benefactors for their act of substitution, who has ever accused him or his friends with being guilty of unethical procedure? Who could object but Clay, himself, and he received with tears of gratitude. Nobody objects to substitution except in the spiritual realm and none has a right to object there.

The problem, my friends, is not in the principle of substitution. The problem is in finding a suitable substitute. Some eternal principles must



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be remembered and conserved in fixing upon the substitute. Even God's Son must be tried for His fitness to make atonement for the sins of the world. Let us now turn to the consideration of what the requirements are and then apply these requirements to Jesus and see if He meets all the demands.

The substitute for the sinner must be willing to take the sinner's place. It would be the greatest injustice, if the Jews, by the aid of the Roman power, had laid hold upon Jesus and forced Him to take our place on Calvary. Was He coerced? Let Him answer. "Now is my soul troubled and what shall I say? Father, save me from this hour. But for this cause came I unto this hour." "I have power to lay down my life and I have power to take it again. Therefore doth the Father love me because I lay down my life for the sheep." Then Paul speaks to the same end when he says, "For the joy that was set before Him, he endured the cross and despised the shame." He was willing and that willingness merged into joy that eclipsed all the sorrow and shame of the glorious task.

The substitute, too, must be fitted for his task by nature that he may meet the demands for such a service. He must be God-man—that he may be the mediator and be able to enter into council with both and to hold the esteem of both. This Jesus was. Begotten of the Holy Spirit, He was God. Conceived and born of the Virgin, He was man and as such is fitted for the task of bringing about reconciliation between God and man.

A story is told of a father and a son who became estranged. When they separated the father said to the son: "Do you never return to this place again." And the son replied: "I will never return unless I am invited to do so." Years passed and one day the wife of the man and the mother of the son was dying. She asked her husband to invite the son home immediately. He replied: "I cannot. I told him never to return and that I would never invite him home again." The wife said: "Will you send him a telegram for me?" To this he immediately agreed, the telegram reading: "Come home. Mother is dying." With mother's name signed to it, it was sent. Soon the son appeared at the door, whereupon the father turned away and looked out at the window while mother and son wept with each other. In a moment his wife called him and asked that he come to the bedside. When he had done so she took his hand in one of hers and the hand of her son in the other and drew the two together and placed them upon her bosom. Looking up into the face of her husband she said: "Father behold thy son," and looking into the face of her son she said: "Son behold your father." And then her spirit quietly passed away, her cold hands holding the hands of the two clasped upon her pulseless bosom. When they saw what had occurred, the heart of each was broken, and in a moment they stood together, weeping upon each other's neck in beautiful and complete reconciliation.

In some wonderful way that is just what Jesus did when He died upon the cross. As God, He took the Father's hand and as man He clasped the hand of the lost world. And in the dying agony of the cross, He drew the two together and exclaimed: "Father behold thy children; children behold thy Father," and so completed the mediation between God and man in the dying of the God-man on the cross.

The substitute must be such that when he dies, his death will be the expression of God's everlasting condemnation of sin, that the justice of God may be vindicated. Some people would present to us a kind of spineless God who is too good to punish sin. They forget that if justice or mercy, one or the other should be silenced, it must be mercy that must go; for justice must be vindicated, or the moral government of God is in chaos. Do not make God a blessed nobody, a kind-hearted, indulgent old grandfather, who throws justice to the winds and saves the sinner at any cost. The cost was great enough, but did not impair His justice. Christ, the substitute for

the sinner in a marvelous way, expresses God's condemnation of sin. In Him, God Himself takes the place of the sinner. In Him, God's only Son bears the penalty of sin. In Him, infinite goodness is permitted to suffer for sin. Would you see the greatest expression of hatred for sin? Watch Jesus die on the cross. Would you hear God's deepest denunciation of sin? Look on while God leaves Jesus to die on the cross and cry, "My God, My God, why hast thou forsaken me?" Surely neither angels, nor men, nor devils, can ever doubt God's unrelenting enmity against sin who have seen the cross whereon the Son of Glory died.

I saw one hanging on a tree,  
In agony and blood;

He fixed His languid eyes on me,  
As near His cross I stood.

Sure, never, till my latest breath,  
Can I forget that look;  
It seemed to charge me with His death,  
Tho' not a word He spoke.

My conscience felt and owned the guilt,  
And plunged me in despair,  
I saw my sins His blood had spilt,  
And helped to nail Him there.

Then our substitute must be one whose suffering shall express the infinite outreach of love, that God's mercy may be universally acclaimed. Sometimes we hear the gospel preached in such a way that God seems to be a relentless Shylock demanding his pound of flesh. God would never consent to such a plan, for He is merciful and the plan of salvation must express it beyond all equivocation. Jesus Himself, says, "God so loved the world that He gave His only begotten Son." The beloved John says, "Here in is love, not that we loved God, but that He loved us and sent His Son to be a propitiation for our sins." Paul says, "God commandeth His love toward us, in that, while we were yet sinners, Christ died for us." So the cross is, in all ages, love's greatest expression of mercy. The sufferings of the cross were not simply physical or mental. It was not simply the sufferings of Jesus alone apart from the Father and the Spirit, that makes the message of the cross. It is the expression of the Divine outreach of the love of the Triune God for sinful man which resulted in the terrible wrench that broke His heart on Calvary.

O the love that drew salvation's plan!  
O the grace that brought it down to man!  
O the mighty gulf that God did span!  
At Calvary!

But, if our substitute is sufficient to meet the demands made upon him, he must completely conquer the sinner and win his love and submission to God, that his future may be safeguarded against failure or lapse into sin. There are those who say that the greatest weakness in the doctrine of atonement is that the sinless substitute suffers and the guilty culprit goes unreprieved. Such an individual has never spiritually discovered the teachings of God's Word. The sinner must be brought to suffer with the substitute or the atonement is never complete. This suffering he experiences in the broken heart in repentance. God save the mark that our great people should ever proclaim a painless operation as the way of salvation. The modernist's salvation without repentance is a fake and will not stand the test of the great day of His wrath. This end is reached in Jesus by His preparation of Himself as our substitute. He must be prepared for His task by His own effort. If Jesus had died when Herod sought to slay Him, His death would have done nothing to make an atonement for sin. He must keep the law, thus establishing His righteousness and convincing the world of the justice of the law. This He did, for we are told that not one jot or tittle passed until all was fulfilled. Then, too, His friends and foes confessed Him

sinless. God said more than once, "This is My beloved Son in whom I am well pleased." Pilate reiterated the statement, "I find no fault in Him." Then He must convince the world that He is the friend of sinners. When Jesus died He died as the friend of sinners, for He had won all by His wonderful life of altruism in service. If the sinner's love is not won in the sufferings of Jesus then this sacrifice will please rather than pain and the sinner will gloat over the victory of the Jew over Him. There is nothing in this world that wins love like the cross of Christ.

Years ago in New England, Bronson Alcott was teaching school. One of the worst of his pupils had grievously broken the laws of the school. The teacher had already learned that the pupil was hardened to punishment. He, therefore, called him before the school and confronted him with the charge, which he at once confessed. Bronson Alcott then placed in the hand of the pupil convicted of the wrong, the ruler which he used to punish offenders and held out his own hand and said, "You have sinned against this school and the penalty must be inflicted. I love you too much to punish you as your sin deserves. Take this ruler and punish me." By this time the school was in tears. The guilty boy stood trembling and hesitating. The teacher was unrelenting and demanded that he strike. Finally with a mighty struggle the pupil struck once on the hand of the substitute and then sat down convulsed with tears. The victory had been won. Bronson Alcott had won his enemy. From that hour the character of that pupil was changed. An indescribable admiration for the teacher had come to the pupil. Henceforth he was ruled by the law of love.

This is a striking picture of the victory of the cross in the human heart when that scene is spiritually discerned by the soul. Nobody ever hears with spiritual appreciation the words of the great evangelistic prophet Isaiah, "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed," that his heart does not break in penitence and the soul tingle with an indescribable sorrow. Are you trusting a salvation that has not cost you a pang of pain? Cast it away as a delusion. But the cross wins love, submission springs and dominates the life, and the theory of atonement is vindicated again, in that it has led us to suffer with Him and has transformed us from enemies to devoted, loving servants.

A second look He gave, which said,  
I freely all forgive;  
This blood is for thy ransom paid,  
I die that thou may'st live.

To this the response of the saved soul is always the same.

"Now I've given to Jesus everything,  
Now I gladly own Him as my King,  
Now my raptured soul can only sing,  
Of Calvary."

The atonement is accomplished by means of logical steps, which are of vast importance because of what is accomplished by each and because of their logical order. There are three of these steps, without any one of which the atonement is destroyed.

The first of these steps very naturally is expiation. There is a cause of the separation which must be removed. That obstacle is sin. The removal of sin is everywhere ascribed to Jesus. "The Lord laid on Him the iniquity of us all." "He bear our sins in His own body on the tree." "Behold the Lamb of God which taketh away the sin of the world." Thank God our substitute has paid our debt and removed the thing that caused the separation, and in so far has opened up the back-to-harmony and co-operation between God and man.

The second step in the logical order is pro-  
(Continued on page 6)



# The Baptist Record

PUBLISHED EVERY THURSDAY BY THE  
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING  
JACKSON, MISSISSIPPI

R. F. GUNTER, CORRESPONDING SECRETARY  
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words and marriage notices of 25 words, inserted free. All over the amounts will cost one cent a word, which must accompany the notice.

## SOUTHERN BAPTIST CONVENTION

The air is atingle in more ways than one. The thermometer stands somewhere in the fifties; the sun is shining bright after rain; a stiff breeze is coming in from the west, and the men and women are scurrying to the Convention hall. The women do not have a separate meeting this morning and so we have a good number of them in the Convention.

The Bulletin is a daily paper during the Convention and tells you what is going to happen and what has happened. It is gotten out by the Recording Secretaries at the order of the Convention, and is a good guide to help anybody keep up with what is going on.

The place of meeting is Convention Hall, said to seat fifteen thousand people. It has held all sorts of folks. Eighteen years ago when the Convention met in Kansas City this hall was too big for us and the meetings were held in Calvary Baptist church. But we have grown since then and we will fill it up this time—perhaps. At that 1905 meeting only the Sunday afternoon session was held in this hall, when A. C. Dixon preached to a great throng. He is here again after service in many lands; having attended already the meeting of the Baptist Bible Union.

The decorations of the hall consist of the national colors, the star spangled banner being in evidence everywhere. The book displays are in the adjoining rooms convenient for everybody. The delegates are being seated on the main floor, while visitors are being parked in the balconies which bank the room on every side. There is plenty of room on the wide platform for all the "functionaries", and the rest of the brethren who can claim about the functionaries or aspire to that position. The "press gallery" consists of a long stretch of tables between the platform and the big audience. This is where the honorable knights of pen put down what they see and hear and send it to the churches. It is a fine company who seek to be the ears for the Baptists who are not here and voice for those who speak in the Convention.

The Foreign Mission Board is the first to hang up its banner in the hall announcing receipts for the past year totaling from all states \$1,801,419.90 from which the state expenses of \$71,319.99 are deducted. Those which gave more than Mississippi are Virginia, Kentucky, Georgia, South Carolina, Texas, North Carolina, in the order of the amounts given. Mississippi gave \$18,523.45. The unnamed states gave less.

And now the air that has been atingle with expectation becomes electric with energy and promises to be full of light. The programs prepared by the committee are distributed, the music begins on the platform, the buzz of conversation which had become like the clatter of a cataract becomes hushed in anticipation of the first devotional word as Brother Coleman announces the Coronation Hymn, "All Hail". Then is Niagara set to music. Then we sing, "On Christ the Solid Rock". Home Board Quartet sang "My Anchor Holds".

Dr. Inzer of Chattanooga read a part of the first chapter of Acts, and spoke of the duty of

being missionary with quibbling about times and seasons. Put the stress upon "the uttermost", if it makes us wear old clothes and do without luxuries. The motive must be love, the love of Christ. Such a spirit will prevent us from driving nails in the hands of missionaries, piercing the side of our workers, or pressing the crown of thorns down on the brow of education. Dr. Finley Gibson led the Convention in prayer.

Secretary Burnett reported that there are now 2,004 enrolled messengers, out of a possible 10,103. The enrollment will be continued until complete. Dr. Truett moved that Secretary Moore cast the ballot of the Convention for Dr. Mullins as President. Dr. H. L. Martin of Mississippi nominated P. I. Lipsey for one of the vice-presidents of the Convention. Dr. Jenkins of Texas nominated J. D. Sandifer of Texas. W. D. Upshaw of Georgia was nominated. Dr. H. A. Tupper nominated E. H. Jackson of Washington. Dr. Wylie of Oklahoma was nominated; also J. F. Vories of Virginia, W. W. Hamilton of Louisiana, also Geo. J. Burnett; also D. H. Harris of Missouri; Mrs. J. M. Danson of Texas; R. C. Miller of Oklahoma; W. K. Oldham; W. P. Throgmorton of Illinois; V. I. Masters of Kentucky.

H. C. Moore and J. H. Burnett were re-elected recording secretaries; Mr. Norton was re-elected treasurer and W. P. Harvey auditor.

President Mullins delivered the annual address, starting with Paul's words, "I was not disobedient to the heavenly vision". As we publish elsewhere in the Record the entire address no synopsis of it is here given. Only the following supplementary statement was added as a part of the address:

### Science and Religion

1. We recognize the greatness and value of the service which modern science is rendering to the cause of truth in uncovering the facts of the natural world. We believe that loyalty to fact is a common ground of genuine science and the Christian religion. We have no interest or desire in covering up any fact in any realm of research. But we do protest against certain unwarranted procedures on the part of some so-called scientists. First in making discoveries or alleged discoveries in physical nature a convenient weapon of attack upon the facts of religion; second, using the particular sciences, such as psychology, biology, geology and various others as if they necessarily contained knowledge pertaining to the realm of the Christian religion, setting aside the super-natural; third, teaching as facts what are merely hypotheses. The evolution doctrine has long been a working hypothesis of science, and will probably continue to be because of its apparent simplicity in explaining the universe. But its best exponents freely admit that the causes of the origin of species have not been traced, nor has any proof been forthcoming that man is not the direct creation of God as recorded in Genesis. We protest against the imposition of this theory upon the minds of our children in denominational or public schools as if it were a definite and established truth of science. We insist that this and all other theories be dealt with in a truly scientific way, that is, in careful conformity to established facts.

2. We record again our unwavering adherence to the super-natural elements in the Christian religion. The Bible is God's revelation of himself through man moved by the Holy Spirit, and is our sufficient, certain and authoritative guide in religion. Jesus Christ was born of the Virgin Mary through the power of the Holy Spirit. He was the Divine and eternal Son of God. He wrought miracles, healing the sick, casting out demons, raising the dead. He died as the vicarious atoning Saviour of the world and was buried. He arose again from the dead. The tomb was emptied of its contents. In his risen body he appeared many times to his Disciples. He ascended to the right hand of the Father. He will come again in person, the same Jesus who ascended from the Mount of Olives.

3. We believe that adherence to the above truths and facts is a necessary condition of serv-

ice for teachers in our Baptist schools. These facts of Christianity in no way conflict with any fact in science. We do not sit in judgment upon the scientific views of teachers of science. We grant them the same freedom of research in their realm that we claim for ourselves in the religious realm. But we do insist upon a positive content of faith in accordance with the preceding statements as a qualification for acceptable service in Baptist schools. The supreme issue today is between naturalism and super-naturalism. We stand unalterably for the super-natural in Christianity. Teachers in our schools should be careful to free themselves from any suspicion of disloyalty on this point. In the present period of agitation and unrest they are obligated to make their positions clear. We pledge our support to all schools and teachers who are thus loyal to the facts of Christianity as revealed in the Scriptures.

This statement was adopted by the Convention as its sentiment; and the whole address was ordered published and distributed by the Sunday School Board.

The address of welcome was made by John B. Pugh, introduced by O. P. Bishop of Kansas City. Dr. D. J. Evans also welcomed the Convention, reminding us that there are three times as many Baptists in the South today as there were when the Convention met here 18 years ago. Dr. Wm. Russell Owen of Georgia made the response in a happy, humorous vein which greatly pleased the audience. By the time he had finished it was nearly time to adjourn, although the Convention sermon was yet on the program.

The time being late the sermon was deferred till the night session. Visiting brethren were introduced. John Lake introduced a Chinese deacon who preaches at his own charges and who represents several Baptist boards in China, and was private secretary to Wu Ting Fan, once president of China. Breauche from Paris was introduced.

### Wednesday Afternoon

The Convention is not adjourned for long. Many of the messengers hurry back from lunch to be at the noon prayer meeting conducted by Dr. Ben Cox of Memphis. At 2:30 the "pit" was well filled and the banking balconies had a goodly number. The crowd swung into the song "O Come, Angel Band". Dr. A. J. Holt of Florida led the prayer. The tellers reported the following as elected vice-presidents: Harris of Missouri, Upshaw of Georgia, Broughton of Virginia, and J. D. Sandifer of Texas.

The memorial from the Louisiana Convention was read by Secretary E. Godbold, setting forth the claims of the New Orleans Hospital. This memorial recites the history of the movement from the beginning, showing that the Home Mission Board and the Convention are irrevocably committed to the building of the hospital at an ultimate cost of two million. The memorial from Maryland was read by Mr. Pinchbeck of Baltimore. A memorial was presented from the Southern Baptist Hospital Association, asking for a special hospital commission be appointed by the Convention. These memorials were referred to the committee on hospitals.

Executive Committee reported. This report had so many recommendations and was so far reaching that it was referred to a committee of one from each state to report later to the Convention. The Convention showed its aversion to swallowing anything without chewing it.

The Conservation Commission reported, of which the following is a digest:

Among the recommendations embodied in the report of the Conservation Commission were the following:

1—Co-operation of all denominational agencies in the promotion of a larger circulation of all Baptist newspapers and magazines as a means of educating and enlisting all Baptist people; and it was pointed out that 500,000 Baptist families in the South never see a Baptist newspaper.

2—The co-operation of all denominational forces in promoting a deeper conviction on the



part of all Southern Baptists on the matter of Christian stewardship.

3—An immediate, persistent effort to systematize the finances of the local churches, including the adoption of a budget system in which the Baptist paper shall be included.

4—Bring to a successful conclusion the 75 Million Campaign.

From the beginning of the 75 Million Campaign until May 1, 1923, there has been paid in cash on that movement a total of \$43,933,815.26, leaving a balance of \$31,066,184.74 to be raised between now and December, 1924, if the original Campaign goal is attained, according to the report of the Conservation Commission, presented to the Convention Wednesday afternoon by Dr. L. R. Scarborough of Fort Worth, Chairman.

Pointing out some of the denominational gains during the Campaign aside from money raising, Dr. Scarborough said there had been an increase of 881 ministers; 3,068 churches; 762,980 baptisms; 3,287 Sunday Schools; 460,827 Sunday School pupils; 8,688 Baptist Young Peoples' Unions; 256,729 in B. Y. P. U. membership, and 7,094 W. M. U. organizations. Southern Baptists during the Campaign period have given an average of \$9,376,927 more each year to local causes than for a corresponding period prior to the Campaign, while the annual increase to missions and benevolences has been \$4,938,751, making an annual average gain to all causes of \$14,315,049. At the same time there has been a gain in the value of local church property of \$45,872,868.

#### Collections on Baptist 75 Million Campaign From May 1, 1919, to May 1, 1923

Alabama	\$ 1,890,687.35
Arkansas	1,331,899.65
District of Columbia	202,583.15
Florida	732,145.12
Georgia	4,018,008.93
Illinois	329,087.87
Kentucky	4,937,270.93
Louisiana	1,144,398.79
Maryland	556,589.25
Mississippi	2,329,293.67
Missouri	1,822,353.66
New Mexico	217,828.33
North Carolina	3,630,998.83
Oklahoma	1,113,781.19
Oklahoma	3,516,853.19
South Carolina	2,953,050.09
Tennessee	6,468,098.42
Texas	4,923,225.34
Virginia	
SPECIALS	
New Mexico	419,739.18
Oklahoma	59,000.00
Illinois	242,088.64
Home Board	15,340.00
Foreign Board	86,103.00
Raised by local churches on foreign fields and expended by them in work there	1,003,390.68
Total	\$43,933,815.26

Dr. Scarborough put the emphasis on leadership when he said, "A leader that doesn't lead is the abomination of desolation standing where it ought not as spoken of by Daniel the prophet." Dr. M. E. Dodd of Shreveport spoke on the report of the commission. He insisted that many a battle is lost or won in the last hour. So is the race won and the game won or lost in the last inning. So will it be with the last year of our Campaign. We are honor bound to win. We are under obligations to our institutions which have launched their programs on our pledges. The sense of victory is felt in paying every debt. We need to justify ourselves in the sight of the world. We need to clear the ground for the next program. We need to pay our pledges because the causes which they support are in need; our orphanages, hospitals, the old preachers, and all the needy mission fields. We must pay up to save the commission of Jesus Christ from being

discredited in the minds of men. Dr. Scarborough asked for a pledge from the Convention that they would see the Campaign through to the end. The whole Convention to the last man and woman seemed to stand in pledge of support. Dr. Scarborough asked on the part of the commission for a large committee to be appointed by the Convention to recommend some program to follow this Campaign. It was referred to a committee of one from each state. The Conservation Commission was continued as at present composed.

The Committee on Southwide University and Georgia Memorial reports as follows:

The committee appointed by the Southern Baptist Convention at its meeting in Jacksonville May 17, 1922, to consider the memorial presented by the Georgia Baptist Convention, begs leave to make the following report:

"We are agreed regarding the desirability of Southern Baptists possessing and controlling an institution which will rank with the best universities of the nation, though it involves the investment of many millions of dollars. The tender made by the Georgia Baptist Convention will provide an institution with assets amounting to \$5,000,000, located in a state which boasts of the largest Baptist population in the Union. One million five hundred thousand white Baptists live in Georgia and the adjacent states. The tender of control of the Board of Trustees of Mercer University, made by the Georgia Baptist Convention, is similar to the relation which exists between the Convention and the Southern Baptist Theological Seminary. The condition made by the Georgia Baptist Convention is that the Southern Baptist Convention shall give \$2,500,000 additional.

Your committee has received information which indicates the probability that Georgia Baptists will increase the amount which they will be in a position to tender from \$5,000,000 to \$6,000,000; that the Georgia Baptist Hospital, located in Atlanta, Georgia, will be transferred to Mercer University; and that large sums of money will be available for the development of dental and medical education in Atlanta.

Mercer University is now meeting the requirements of the University limited by its inadequate financial income and equipment. There is now located in Macon, Georgia, the College of Arts and Sciences, the Graduate School, the School of Theology, the School of Law, the School of Journalism, the School of Education, and the School of Commerce.

As your committee interprets the situation, Southern Baptists have offered to them an opportunity for developing under the most favorable conditions an institution which in addition to the college and several professional schools will provide a School of Medicine, a School of Dentistry, and a Hospital splendidly equipped.

Your committee without asking a final report as to the acceptance of the proposal, does commend it to the sympathetic consideration of our Baptist people, and recommends that the Georgia Baptists be given the opportunity of presenting to our next Convention a proposition in which not less than \$10,000,000 will be guaranteed conditional upon the Southern Baptist Convention raising one-fourth of this amount.

Your committee, believing fuller consideration to be both desirable and necessary, asks to be continued."

This report was adopted.

#### Wednesday Night

After the song service led by Mr. Robt. Coleman, the scripture was read by Dr. Forest Smith, prayer led by Dr. Lyon. Announcement was made that two policemen were stationed at the front door to remind people not to stop and talk. The sermon by Dr. R. G. Bowers was on The Atonement, the same subject as that of the Convention preacher last year, Dr. S. J. Porter. It will be found later in the Record. The preacher was hindered by consciousness of lack of time.

The report of the Education Board was read

and received a very fine discussion. Of the speakers, Dr. John E. White, president of Anderson College, Anderson, S. C., drew some comparisons between men and women of the Old Testament and men and women known well nationally today, for a crowd of 3,000 persons in Convention Hall at the second session of the Southern Baptist Convention last night, and declared he couldn't see a great deal of improvement.

"Man certainly has progressed materially as he came up through the ages," Dr. White said, "but he certainly has not shown an equal progress spiritually."

And he pictured Ruth following the laborious reapers in the wheat fields, in contrast with certain present day social leaders; Dorcas, tracing words with a stylus in ancient times, and a well known manufacturer of typewriters.

"And in making this comparison between the men and women of today and the men and women of the past, we are not struck by any sense of improvement. We have failed to use our intelligence to better the conditions of our spiritual life, although we have used it to wonderful effect in material things."

Speaking of the educational aspect of the country and particularly the educational system under direction of the Baptists, Dr. White pointed out a condition of anxiety and unrest prevailing in the educational structure.

"America is a land of education. The parents of today know that their children will not grow up illiterate or ignorant and so they are not so much concerned with the possibility of not getting an education. What does concern them or should concern them is the question of what will become of their sons and daughters, what sort of men and women it will make of them.

#### Cites Educational Need

"America must build her educational system upon a proper spiritual foundation, the only assurance of a proper civilization.

"Education should not be involved with these vague delusions now confronting the world, doctrines radically against what we know to be the true teachings of God.

"At present we improve men physically and mentally, but we do not commensurately develop their souls to handle properly the things gained by material intelligence."

"The world must be brought to Christ through education and through evangelism," declared Dr. Samuel P. Brooks, president of Baylor University, Waco, Texas, who spoke at the Southern Baptist Convention last night.

"Evangelism embraces the whole gospel; education embraces the whole field of knowledge," he continued. "Evangelism begets a new life; education develops that life. Neither one must hinder the other. Education never begets a new life; evangelism never trains one. Man does the best that he knows how to do, and he learns most of what he knows by experience. Christianity cannot short-circuit the content of education."

The importance of the atonement of Jesus in the life of modern Christians was stressed by Dr. R. G. Bowers, Waco, Texas.

"The modernist gives us a salvation without repentance," said Dr. Bowers. "We need today more of the old-time broken hearts for sin, to reduce the worldliness in our churches."

That Baptist schools and colleges in the South should remain true to their denominational faith in their educational policies, refusing to sacrifice things spiritual to the doctrines of modernism was the plea of Dr. John E. White, president of Anderson College, Anderson, Ky.

Touching on the recent educational strife between fundamentalists and professors of biology and science in the Baptist schools of the South, Dr. White asserted the Baptist people had a right to be solicitous about what was being taught in their own denominational schools.

Dr. W. F. Powell, Nashville, Tenn., chairman of the Education Board of the Convention, read



the report of the Board, recommending that steps be taken looking toward the reclamation of George Washington University, Washington, D. C., to the Baptist denomination, and that provision of two million dollars be made for that institution in the next financial campaign.

The Board's report expressed confidence in the denominational faith of teachers in the Baptist colleges of the South, and pointed out that these teachers were using the best textbooks available in these classes in biology, zoology, geology, astronomy, sociology, and other subjects.

Other important recommendations of the Board:

That the Education Board take over the direction and support of the thirty-eight mountain mission schools now fostered by the Home Mission Board.

That provision be made for the provision in full of the \$100,000 originally planned to go to each of the following schools out of the proceeds of the 75 Million Dollar Campaign: Montezuma College, East Las Vegas, N. M.; Ewing College, Ewing, Ill.; John B. Stetson University, De Land, Fla.; Buachita College, Arkadelphia, Ark., and Louisiana College, Pineville, La.

#### Thursday Morning

After the devotional exercises and reading of minutes, the first order of business was report of the Commission on Negro Theological Seminary. The building enterprise has been delayed. A location and buildings have been found near Roger Williams University, capable of accommodating 500 students and adequate faculty. There are 75 acres of land in good condition and all buildings now needed, including laundry, power house, barns, etc. Near car line, having lights and water. It is worth something like \$600,000, and can be had for half that amount. Real estate men regard it as a good investment. The deal has not been completed, but can be soon closed out. The third down and \$50,000 annually, on first of July. The Negroes will pay \$25,000 down and a total of \$100,000, that is one third. The commission asks authority to sell the old property and close this deal, or if that cannot be done to build on the site now owned. A holding board will be necessary, one third negroes and two thirds white. Also a governing board with two thirds negroes and one third white, both subject to their respective conventions. More money will be needed than are secured by the 75 Million Campaign. Further help is asked for the future, beginning with \$50,000 annually.

Dr. Van Ness reported as treasurer of this commission showing receipts of the commission since the Campaign began of over \$66,000 and property valued at \$27,450. Dr. Ben Cox spoke to the report.

Dr. Scarborough read the report of the Southwestern Seminary, offering the Seminary to the Convention. It began as a Texas institution, growing out of the Bible Department of Baylor University. In 1907 it became a separate institution, chartered in 1908. There are now 25 trustees, appointed by states of the Southwest. There is a campus of 300 acres. In 13 years the student body has grown to 775. All the campus is now in the city, and the city is spending \$400,000 in improvements here. It has a net asset of over a million and a half. Receipts from the 75 Million Campaign have been over half a million from Texas and outside. The conditions on which the Seminary is offered are that the trustees be appointed two from each state and nine near Fort Worth elected by the Southern Baptist Convention, and an advisory board appointed by the W. M. U. All conditioned upon the approval of the Texas Convention and those of other states; a committee to be put in charge of the whole matter of transfer, including changes of charter. The Convention expressed approval of the offer and referred the matter to work out the conditions and details of the transfer. In the discussion of this matter there was a display of childish confusion in the presence of a parliamentary tangle.

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propitiation. Propitiation is a two-fold procedure, producing harmony in the very nature of God, where sin had produced unrest by the conflict between mercy and justice, and producing God's favorable consideration of the penitent's confession for sin. As a result of this step, the Publican's plea, "God be merciful to me a sinner," received the immediate response and he went down to his house justified. His step has been consummated in the sacrifice of Jesus, for John says, "He is the propitiation for our sins." God through the prophet says, "As I live, saith the Lord, I take no pleasure in the death of the wicked, but would that all should turn and live," showing His thorough reconciliation to man in Christ Jesus. Now God can be favorable to the sinner without hurt to Himself. Now God can be just and the justifier of him that believes.

These two steps are finished once and forever and finished for every human being. There is no more sacrifice for sin. There is nothing more needed to propitiate God. Once for all time and once for all people the debt is paid, and God is reconciled to man in Christ.

There remains now one more step to full and complete atonement, and that is the reconciliation of man. The accomplishment of this is the business of us all. The church that is not set for hastening this has no place in God's world. This is the thing that makes this Convention a necessity. This is the inspiration that has moved our Baptist hosts to this Convention, that by all means we may reconcile the world unto God. I have prayed, as I have looked toward this hour, that the Divine fervor that flamed in the heart of the great apostle, when he, moved by the Holy Spirit, wrote, "Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God," may glow in our souls and that we every one may act as becometh the ambassadors of Christ. One step remains to be taken in the case of 904,000,000 people committed to us, to bring them into the blessings of atonement and that is their reconciliation to God. These 900,000,000 people are committed to this Convention in a two-fold way, in that God has "committed unto us the ministry of reconciliation," and the Baptist Brotherhood of the World has left their hope in our hands. Let us remember that two and a quarter millions of them die every month. With this startling fact before us are we moving as ambassadors of Christ should move?

Glory to God for the sufficiency of salvation in the blood of the cross. Thank God for the simplicity of the plan for making this salvation efficient in any life. "Be ye reconciled to God." Blessed be His name for using man in this wonderful plan and for commissioning us to call the whole world to reconciliation.

I have seen a vision of judgment with the nations of the world assembled before the throne of justice. The Recording Angel opened a book and a name was called and one stepped out from the throng. His garments were soiled, his countenance was cast down, and despair was written upon his being. The record was read, his full confession was had to every charge. When justice asked him what plan he had by which to settle his account, sadly he replied, "I made no preparation, I can expect nothing but justice." The judge then told him that "without faith it is impossible to please God." "Your goodness is as the morning cloud and as the early dew, it quickly goeth away." "All your righteousnesses are as filthy rags in His sight." Then the judge said to his servants, "Bind him hand and foot and cast him into outer darkness, there shall be weeping and nashing of teeth." Another name was called and another person advanced before the throne, calmly, thoughtfully and yet with confidence he came. A record much like the other was opened and all its charges confessed to be true. When Justice asked how he would settle this account he turned to Jesus who was standing hard by and said, "I hope for mercy. If I ever enter heaven it will be as a sinner saved by grace."

Long ago I entrusted the issues of this hour to Jesus Christ the friend of sinners. If he does not help I have no hope." Then Jesus stepped to the bar and with His blood-stained hands, He wiped out the black record of sin and closed the book, whereon was written, "Jesus paid it all, all the debt I owe, sin had left a crimson stain, He washed it white as snow." Then Jesus said, "This individual stands before Justice as if he had never sinned. Let him be crowned for all the good he ever did." Then I heard as it were the voice of many waters as the assembled throng took up the song—

All hail the power of Jesus' name!  
Let angels prostrate fall!  
Bring forth the royal diadem,  
And crown Him Lord of all.

O that with yonder sacred throng,  
We at His feet may fall,  
We'll join the everlasting song,  
And crown Him Lord of all.

## THE DANGERS AND DUTIES OF THE PRESENT HOUR

The Opening Address of President E. Y. Mullins, Southern Baptist Convention, Kansas City, Mo., May 16, 1923.

It has seemed to me wise at the opening of our Convention to call attention to some of the dangers which lurk along the way of our work, and some of the imperative duties which confront us. First, I name a few of the dangers:

1. First of all, I mention the danger of the possibility of division among us over secondary questions. Southern Baptists have attained to a remarkable degree of unity. This has been manifest in our work in the \$75,000,000 Campaign and otherwise. It is perhaps the greatest single asset we have at the present time on the practical side of our efforts. We can accomplish nothing without Unity. It would be exceedingly unfortunate, therefore, if we were to divide over the question of pre-millennialism or post-millennialism. There is no issue among us over the question of the personal return of Jesus Christ to this earth. We all accept that as a fixed teaching of the New Testament. We all look forward to it as a glorious hope. We are all loyal to it. And there should be no division over the order of events which will occur when Christ returns.

If a man says to me, "I believe that Christ will come before the millenium and reign personally on earth a thousand years," I can say to him, "give me your hand of fellowship; we have no quarrel." If another brother says, "I believe the world will grow better gradually and there will be a thousand years of millennial blessedness, and then Christ will come," I can say to him, "give me your hand of fellowship; we have no quarrel." If a third brother comes and says, "I do not know whether Christ will reign personally on earth, or whether there will be a thousand years of blessedness prior to his coming; only I believe that he will come in his own time,"—I can say to him, "give me your hand. I have no quarrel with you." Southern Baptists would be foolish to permit this issue to divide them.

Again, there is no division among us on the question of the supernatural in the gospel of Jesus Christ. We believe in the Virgin birth of Christ, his deity, his substitutionary atonement, his resurrection from the dead, and his second coming. We believe in salvation by grace through faith. We believe in the coming of a divine power into human life to redeem man from guilt and the power of sin. We are against naturalism and any form of rationalistic philosophy which denies the supernatural. Here we must plant our feet. On this we must insist for all teachers in our colleges and seminaries. This is the standard by which we must measure ourselves. We favor science, but we are against the anti-religious assumptions of so-called science. We are in favor of freedom of research, but not at the expense of the established facts of religion.



In my view, the only requirement we can make of our teachers is that they be loyal to the above supernatural facts of the gospel. There may be variations in the way in which they state their positions on other matters. There is room for difference of opinion on many theses. There is no room for difference of opinion on the great fundamental verities. Let us make this the cardinal point—loyalty to the supernatural in the gospel of Christ. Let us not be divided on subordinate variations of opinion.

2. A second danger confronting us is the possibility of the confusion of thought as to the place and work of the Southern Baptist Convention. There has been considerable discussion of this matter. We need to clarify our function and our work. The Convention is called to a great mission. Its organization and work are precisely like those of other general Baptist bodies. All Baptist organizations are under the control of the same fundamental Baptist principle which governs in our churches. A district association is a voluntary association of Baptists who are self-governing and with obligations to carry on certain lines of work pertaining to its own sphere of activity, and it is morally bound in its obligations to other Baptist bodies, but it is under the control of no other Baptist body. Its obligations are directly to Jesus Christ himself, and its relations to other Baptist bodies are surely moral; they are not legal. These are precisely the same characteristics found in the Southern Baptist Convention. It is a voluntary organization, self-governing, and under obligation to Christ to plan its own work, make out its own program and pursue its own purposes. It is, of course, morally bound, like a district association, to consider its relations to all other free Baptist bodies, to employ the fraternal Baptist spirit, to confer and seek common ground in common work. But within its own sphere, fixed by its own purposes, it is a free, self-determining, independent body. These principles may be applied to all other general Baptist bodies, State conventions, unions, and every other form of Baptist organization. Baptists should never introduce legal bonds, making their general organizations in any sense dependent upon each other in any compulsory way. Our danger is that we will convert moral and fraternal obligations into legal relations. It would be a sad day for Southern Baptists if the Southern Baptist Convention should surrender its autonomy or merge its work in the work of any other Baptist bodies in the world, above or below.

3. A third danger is the failure to appreciate the tremendous gains of the \$75,000,000 Campaign. The gains of that Campaign, in vision, in morale, in the demonstration of the possibility of unity in our democratic church policy, in the capacity of a free people to co-operate successfully for the great ends of the Kingdom, and in many other ways, are of incalculable value to us. Let us not fail to estimate truly the value of these gains. We must not over-emphasize our mistakes. We have made great mistakes. If I were disposed to dwell upon mistakes, I might easily become pessimistic, because the Southern Baptist Theological Seminary has, perhaps, suffered more than any other agency of the Convention in the ongoing of the Campaign. So far as the Campaign itself is concerned, the Seminary has derived, at the end of four years, less than seven per cent of the total amount allotted to it from the Campaign itself. We have added to our treasury a somewhat greater sum, but the balance came to us from the collection of pledges already made, these having been secured by our own efforts prior to the Campaign. We have received from the Campaign proper less than \$100,000.00 out of a total of \$1,500,000.00 which was allotted to us.

But I am far from dwelling upon this. I believe in the brethren and in their willingness to make good to us what we have lost. The only thing to do with our mistakes is to capitalize them. They can teach us great lessons.

4. A fourth danger is the loss of ideals and courage for greater achievement. We face a great crisis in our history as a denomination. Failure at the present time would be disastrous in many ways; and will tend to depress our spirits in efforts to achieve hereafter.

But I have spoken sufficiently of the dangers. I wish now to call attention to some of the duties of the hour, and first I mention our duty to complete the task we now have in hand. We must not fail on the \$75,000,000.00 Campaign. The period has been extended until December, 1924. We have twenty months more in which to round out our great undertaking. If we succeed in this, it will mean great things for us. Wrapped up in our success are the following:

(1) Our standing in the religious world. We repudiated the Interchurch movement and set out to do our own work in our own way. The eyes of the world have been upon Southern Baptists since that day in 1919 when we took this step. Our success will add enormously to our prestige, and our failure will cause Baptist stock to go down in the estimation of men and women.

(2) Our own faith and courage for future tasks. If we win out in the Campaign we are now engaged in, nothing will be too great for us in the future. The only spirit in which to meet it is the spirit of David when he went to meet Goliath. We remembered God's deliverances in the past and firm faith in the success of his attack upon the giant.

(3) The demonstration of the efficiency of religious democracy. Southern Baptists have been demonstrating that a religious democracy is capable of compact organization and effective co-operation, but this demonstration will be largely a failure if our effort breaks down, and if the objective is not attained. Those who believe in centralized church government, with overlords and bishops, do not think Baptists are capable of high achievement in such efforts. They have freely predicted that we will fail. We must disappoint them by the performance of our great task.

2. Another duty is to begin great plans for the future. The highest rewards which God bestows upon his people for tasks achieved is still greater tasks. We ought to begin at the present meeting to plan what we are going to do in our next great movement.

3. We should renew our allegiance to the Great Commission. The center of our Baptist life is in the Commission. Our work begins with evangelism; it reaches out to education, to philanthropy, to social service, to civic righteousness. Our task is to build up the Kingdom of God in all these respects, but as Baptists understand their work, they begin with the renewal of the individual heart through the grace of God. We preach a gospel which goes directly after the salvation of the individual, and out of the regenerate life we believe all good things in the social order will follow. Evangelism, therefore, is the keynote at home and abroad. Our hospitals, our orphanages, our colleges and theological seminaries and all other phases of our Baptist life and activity follow as an inevitable consequence.

Sometimes a young preacher asks me how much he shall vary his message from the strictly evangelistic message in preaching. My reply is that the evangelistic note should never be absent, though there may be many variations in the theme. When I was a child I could pick out a tune on the piano with one finger so you could recognize it was the tune of Home, Sweet Home. But I have heard Paderewski play Home, Sweet Home with variations. He used ten fingers and the entire keyboard of the piano, and yet at every stage of the piece as he played it the tune of Home, Sweet Home was recognized. He played it with variations. So also there is evangelism which may be likened to the playing with one finger, and there is preaching which is like the playing of Paderewski with all the fingers, and yet the tune is always there.

4. Our duty is to renew the vision of 1919. It was a great hour in Atlanta when we stood together voting the great undertaking. The spirits of all the great leaders of the past, if they were permitted to be present, must have rejoiced with joy unspeakable as they heard what was said and witnessed the scene of that memorable night in Atlanta. We need to come back to that high mountain top and look abroad over the earth again and catch a vision of the coming Kingdom of God, and rededicate ourselves to the great tasks with all the fervor of our souls.

My mind goes out today to the suffering world. Everywhere humanity is agonizing in its hunger and need for the gospel of Jesus Christ. A newspaper writer the other day who had traveled all over Europe pictured the situation as follows:

"In the West people are fighting their own race—their own brothers. They say it is in the cause of liberty. Each side is trying to suppress the other by extermination. In truth, they hate; and how they hate! This is Ireland.

"Half way between West and East people are starving, defeated, sore at heart, defenceless, sullen. The pride of a nation is being trampled under foot. The people are dreaming of a day to come when they will be avenged, when they will get weapons in their hands and fight and kill. And that is Germany. Oh, how they hate!

"Further East is a great suffering world that God seems to have abandoned and that has renounced God. Indeed, the government has definitely decreed that it will exterminate religion and drive all believers out. They have a great people, enduring great suffering. They also dream of a great day to come when their enemies will be at their feet. And this is Russia.

"And in the East, across the Hellespont, there is a world of chaos, a nation defeated, struggling to rise out of its ashes, to recreate itself, throbbing with a great grievance and inflamed with a great spirit of revenge. And that is Turkey.

"And in the midst of this Turkish people, full of venom and hate and cruelty, I can see long columns of pitiful orphan children, under the guidance of Red Cross workers, children of Christian parents, marching in all directions to places of refuge and safety from the pitiless cruelty of their enemies. And this is Armenia and the Armenians."

Europe is thus a scene of desolation. This newspaper writer gives a marvellous interpretation. She says: "No autocrat can ever bring back peace and prosperity to Europe. Democracy cannot bring to Europe what Europe needs. Even a League of Nations, by itself, cannot do this." She said that after talking with many leaders of thought, professors, ministers, and others, there was one verdict. The only possible salvation for Europe is a spiritual revival. There is only one cure for the dreadful disease of these countries, and that is the coming of God's spirit and the Gospel of Jesus Christ. "Europe," she said, "is a grave-yard, desolate everywhere, without a single lily."

As we look abroad over the earth, similar conditions prevail, and thus the vision of duty, the vision of sin, and the vision of God are made clear to us. Let us humbly and reverently and devotedly recognize God's call to us to go out into this suffering world with the only remedy—the Gospel of the Grace of God.

Remember the Evangelistic Conference at Clinton May 28 to June 2.

Kansas City papers are said to have given less space to the proceedings of the Convention than have any local papers for many years.

The largest check that probably ever came to the Convention Board on the Campaign pledges was that from Leland about May 1st. It was for over \$56,000, and Pastor Morgan says they will do better in the fall round up.



# Mississippi Woman's Missionary Union

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The following from Miss Mallory: "A letter has been received from Dr. Van Ness saying that he has arranged to sell your book (A Decade of W. M. U. Service) at 40 cents in paper and 60 cents in cloth. I certainly am happy over this." The following is from her, found in June "Royal Service":

### A Decade of Woman's Missionary Union Service

Few organizations have their history so fully and creditably given as has the Woman's Missionary Union in the two books: In Royal Service by Miss Fannie Heck and A Decade of Woman's Missionary Union Service by Miss Margaret McRae Lackey. Miss Lackey's personal knowledge of the work of the Union enables her to give a close and sympathetic account of it during the past ten years. The author has given us no cold statistical history. Necessary figures are introduced but are tucked snugly into the warm corners of an interestingly told story, there to sleep until we need them.

The book has seven chapters followed by an appendix in which are listed the names of all Union officers and members of committees who have served it at some period of its existence. The titles of the chapters are as follows: Welding the Links Together; From Grace to Glory; O'er the Tumult; Let Us Tell You a Story; Putting into Practice Our Aims—Our Standards; Summons To a Growing Task; It Came to Pass. These titles fit well the contents of their respective chapters, each one of which is followed by a set of pertinent questions. This is the structure of the book, its heart lies within, just as the homelies within the walls of the house, and can be found only through the study of its pages.

From the hour when one gentle biographer wrote her final word until the other took up the fallen pen we have had no continued story of our Union life. Now, through Miss Lackey's good service to the Union, we can place the Decade of Woman's Missionary Union Service side by side with In Royal Service upon our book shelf. But this is not enough, the book will mean more than ownership and reference, it is a mission study book of great value to our women and young women. Order from Baptist Sunday School Board, Nashville, Tenn.

Laichow, Shantung, China,  
 April 19th, 1923.

Miss M. M. Lackey,  
 Jackson, Miss.

My dear Miss Lackey:

Voices from Montgomery Ward were received some time ago, and now the large box of gifts from Mississippi women has come.

I trust you will convey to all the good friends who have contributed to this gift our hearty thanks.

I know that these gifts represent much sacrifice, and we greatly appreciate them.

Dr. Gaston and I will be leaving in June for further work, but I. Jeannette Beale and Miss Grayson will carry on the work for women. We have not made any purchase of bed-ticking, since you thought the Mississippi women would be able to fill that need.

Our present supply of mattresses is limited and

much worn, but we shall try to make them hold out till a new supply comes.

We are passing through an epidemic of scarlet fever, and Dr. Beall and our best nurse are now sick with it, but both are improving. In such times of stress I know we have your prayers.

Yours,

A. B. G. GASTON.

The Corresponding Secretary and Young People's Leader are enjoying the Convention this week. Please excuse mistakes.

Because of an accident in which Mrs. J. L. Johnson's father was seriously injured the Training School Committee meeting for the purpose of choosing the scholarship girls for next year will not be held until about June first.

There were 4,000 more baptisms by our foreign missionaries last year than the year before.

Dr. B. P. Robertson of Senatobia, who is acting for Cook & Co., tourist agents, requests that all who plan to go with his party shall send immediately the \$100.00 deposit to secure reservations.

Lee B. Spencer has some open time for revivals. He deals with the auxiliaries as well as the church and the individual. Address him at 1353 N. West St., Jackson, Miss.

## COMMENDATION

Please insert the following notice in the next issue of the Baptist Record and send bill to me in case you charge for such matters:

Brother G. W. Riley, who recently resigned the pastorate of Griffith Memorial church at Jackson, is now engaged in evangelistic work. I desire to speak this word of testimony in behalf of Dr. Riley: He held a meeting last year for the New Salem church, Hinds county, where I am pastor, and the Lord graciously used him to strengthen the cause in that community. Both the people and the pastor were delighted with his work. He did us good. Dr. Riley is a sound preacher of the gospel, and no pastor will make a mistake to use him in his meetings.

J. R. HITT.

(Continued from page 6)

Baptist Bible Institute reported 233 students from 16 states and six foreign countries. Mississippi leads with 47. There were 37 graduates this year. It has been far the best year. Dormitories are overflowing. Forty student families crowd the homes. Property cost \$350,000 and is estimated to be worth near a million. They have one of the best libraries of any school in the world and are greatly in need of a fire proof building. Every student is required to do practical work and report on it and be graded. Twenty-five confessions of faith every week are reported by students. Theological degrees are conferred as in our two Seminaries. Credits are given in Tulane University for work in several departments of the Institute. During the past year \$10,000 was given by Mrs. Layne of Shreve-

port as an endowment for lectureship annually on Bible doctrines. Dr. and Mrs. Gwatkin gave \$1,000 for a memorial printing press. Present indebtedness is \$85,000. It will require two million for current expenses and enlargement in the next five years. Dr. Mahon will prepare a life of Dr. J. T. Christian. The faculty has produced three books in the past year and another is on the press. Dr. Christian spoke of the Institute as the greatest forward movement of Southern Baptists in the past fifty years. New Orleans is the center of Baptist institution from St. Louis to Mobile. The Louisville and Fort Worth Seminaries are where Baptists are strong. But the Institute is where local support is inadequate. Baptists have gotten the attention of New Orleans and Louisiana by the springing up of the Institute in their midst. Baptist membership has increased over 150 per cent, and of their contributions of over 400 per cent. Every student is assigned to definite mission work in the city under competent supervision. The streets and docks and prisons and hospitals and other places are their fields of labor. The proposal to come into closer relation to the Convention was referred to a committee.

Dr. Mullins had charge of the hour given to the Louisville Seminary. A Seminary banquet was announced for Friday evening. Pictures of the proposed buildings of the Seminary were exhibited. Architect's plans have been drawn by J. G. Rogers of New York, one of the best school architects in the world. The location is one of the most beautiful about Louisville and the buildings are estimated to cost more than a million and a half. It is Old Colonial after the pattern of the University of Virginia, the most effective for school purposes. Dr. A. T. Robertson spoke about the older preacher, Barnabas, the friend of the young preacher. There was never a day when the young preacher needed him more. The old preacher ought to be the young preacher's best friend. Barnabas was a nickname. His name was Joseph, a Levite, rich land owner, and liberal, gave it all away. Nobody ever needed a friend more than young Paul, and Barnabas came to him in the nick of time. Barnabas saw the hand of God in young Saul when nobody else did, when he came back to Jerusalem led captive at Jesus' chariot wheels. At Antioch Barnabas was able to find a man for the hour. He brought Saul from Tarsus. God works through human instrumentalities to get work for his preachers to do. After that the young man must himself make good. Barnabas was willing to work with a man abler than he was. After the experience at Pappos the narrative changes from Barnabas and Saul to Saul and Barnabas. Barnabas seems to have shown no jealousy of Paul. Barnabas came back to Paul after he had been misled by Peter, at Antioch when the question of circumcision was up, and Paul had to rebuke Peter and others for hypocrisy. This shows Paul's skill in getting ideas into people's heads. Barnabas was big enough to acknowledge a mistake. Barnabas gave John and Mark a second chance, even at the cost of breaking with Paul. The speech of Dr. Robertson was lubricated with humor and received with great manifestation of pleasure.

(Continued next week)



# B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

## CALENDAR OF CITY B. Y. P. U. OF LAUREL

The following calendar shows how the City B. Y. P. U. of Laurel conducts its meetings of the City Union. They have twelve unions in the city and each one has charge of one City wide meeting each year. The plan is working nicely. Of course in addition to the program rendered by the B. Y. P. U. in charge they have reports from each union and then each church summing up the entire B. Y. P. U. activity of the church. Every town or city that has more than one Baptist church ought to have a city B. Y. P. U. Federation:

Month	Date
January	Feb. 2
February	March 2
March	March 30
April	April 27
May	June 1
June	June 29
July	Aug. 3
August	Aug. 31
September	Oct. 5
October	Nov. 2
November	Nov. 30
December	Jan. 4

Church	Rendering Program
First	West Laurel Jrs.
West Laurel	Kingston Int.
Kingston	Gates Union 1st
First	West Laurel Srs.
West Laurel	Mother Ross 1st
Kingston	West Laurel Int.
First	Kingston Jrs.
West Laurel	Ann Hasseltine 1st
Kingston	First Juniors
First	Selma Rhodes West L.
West Laurel	Kingston Srs.
Kingston	Mother Williams 1st

## WEST LAUREL B. Y. P. U. ON THE JOB

The West Laurel B. Y. P. U. has recently organized a B. Y. P. U. at Soso, and report Mr. Warren Harper as President and Miss Linnie Valentine as Secretary of the union. The Bethlehem B. Y. P. U. had gone into Winter Quarters and so the West Laurel union sent a delegation out there to help revive them.

One interesting phase of the West Laurel B. Y. P. U.'s work was the recent "Week of Prayer" followed by a complete campaign to enlist every member of the church in the 75 Million Campaign. We will let Mr. Smallwood tell the plan in his own words:

"Our B. Y. P. U., The West Laurel Seniors, launched a campaign to begin next Sunday, after a Week of Prayer, the purpose—to enlist every member to make a contribution to the 75 Million Campaign during April. We expect to work this through our S. S. and B. Y. P. U.'s next Sunday, then to start Monday and round up the balance. We are going to take the names alphabetically, and turn the As over to some person in their group—calling them

The Active As, The Busy Bs, Conquering Cs, Daring Ds, Enthusiastic Es, Fighting Fs, Giving Gs, Hustling Hs, and so on down the line."

## ANNOUNCING SEVERAL NEW LEADERS

Miss Fannie Smith, Int. Leader, Canton; Mr. J. Earl Dennis, Int. Leader, Greenville; Miss Emma Taylor, Jr. Leader, Greenwood; Mrs. I. P. Trotter, Int. Leader, Sardis; Mr. Arthur Stovall, Jr. Leader, Sardis; Mrs. H. D. Williams, Jr. Leader, Wiggins; Miss Lucile Dennis, Jr. Leader, Starkville; Mrs. J. S. Dickens, Int. Leader, Batesville; Miss Mable Smith, Int. Leader, Yazoo City.

We can never measure the value of the work of these with all other faithful Junior and Intermediate B. Y. P. U. Leaders.

Seminary Hill, Texas,  
April 12, 1923.

Sec. A. J. Wilds,  
Oxford, Mississippi.  
Dear Brother Wilds:

I want to call your attention to the special courses from May 29th to June 22nd in our summer school. We will have fifteen special lines of study, covering S. S. and B. Y. P. U. Administration, Field S. S. and B. Y. P. U. work, the Week-Day and Vacation church schools, Principles of Teaching, Recreational Leadership, Story Telling, Hand Work, Child Psychology, Church Finances, Publicity, Student Work and Architecture.

In addition, class work in N. T. History, Christian Doctrines, Evangelism, Baptist History, Church Music, Missions and other subjects will be open. A Vacation Church school will be in session, a group of workers will be in training for rural S. S. and B. Y. P. U. work and the State S. S. Superintendents' Conference will meet during that time.

In addition to the regular teaching force we will have with us Secretaries Gardner, Phillips, Beauchamp, Boone and Flake; and Misses Annie L. Williams and Vera Hunt.

There will be no charge for tuition or matriculation, and board and room will cost only \$6.00 per week. Urge your Sunday Schools and B. Y. P. U.'s to send one or more for these special advanced courses.

Very truly,  
J. M. PRICE.

The above is a letter from Dr. J. M. Price, Director of Religious Education in the Southwestern Baptist Theological Seminary, Fort Worth, Texas. We hope that many of our young people may take advantage of this splendid course offered here. It will be a most profitable way of spending your vacation.

Dutch girls dress like their mothers; but it is just the other way around in America.

## The SUNDAY SCHOOL BOARD'S



## WEEKLY MESSAGE

The Sunday School Board at Nashville was established by the Southern Baptist Convention in the session of 1891, at Birmingham, Ala.

The true story of a real boy

## CAPTAIN PLUCK

BY ISLA MAY MULLINS

This is no ordinary story book, but rather the true story of one of America's great men

A western story, picturing the experiences of the son of a pioneer family in Texas. The trip across the plains, the prairie fires, the huntings and trappings and campings, the fellowship with the faithful dogs and the attachment to favorite horses and cows, the frontier circus and the spectacular political campaigns, the swimings and near-drownings, the visitings and simple social life. In this kind of an atmosphere our hero earned the title, "Captain Pluck". As a student in a Military Academy he met the problems of the boy away from home. He was a "regular fellow" about the school but he made some decisions as a boarding student which affected the whole of his subsequent career.

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In the opinion of many, the best located girls school in the State. Write for Catalogue.

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For full information write, telephone, or call for a copy of our large illustrated catalogue.

## DRAUGHON'S BUSINESS COLLEGE

Jackson, Mississippi



## BABSON BULLISH ON THE SOUTH

### Great Improvement Near

During the past two weeks Roger W. Babson has been travelling through the South continuing his study of business conditions. He is now in Florida and today releases a statement on conditions. "I am very bullish on the South for the long pull," says Mr. Babson. "Alabama may become the greatest industrial state in America, and Florida may become the greatest agricultural state. The South has all the basic natural resources—climate, phosphate, fuel, water power and shipping facilities. All the South needs is more 'vision' and more of that indescribable 'something' which makes things go. Moreover, the South is fast getting that vision. Every southern city and every southern state is evidence of this fact. The South is waking up and the North and West must look out or they will some day be out-classed both industrially and agriculturally."

"It was only a few years ago that cotton mills were built in the South. Today some of the finest mills in the world are in Georgia, the Carolinas and Texas. Moreover, the workers in these mills are a splendid group of sturdy Americans of whom we all may well be proud. But the industrial South is not dependent upon cotton mills. Iron and steel plants, great chemical plants, mills and factories of all kinds are now found in this section. New factories—stimulated partly by the increase in railroad freight rates—are springing up every day in Alabama, Texas, Louisiana, Georgia, the Carolinas and Mississippi. Considering its strategic location for Latin American export trade and its nearness to the center of population in the United States, the South is bound to grow industrially."

"As I explained when discussing a certain section of the West, the wheat grower is up against the difficulty that as a nation becomes more prosperous it consumes less wheat per capita. The reverse, however, is true of cotton, sugar, fruits, nuts and most of the other products which are raised in the South. As people become more prosperous they use more cotton, eat more sugar, fruit, nuts and the like. Hence, the South is sure to prosper agriculturally as it has sunshine, rain and phosphate, as well as seaports, railroad fuel and every natural advantage."

"During the cotton crop as a whole it will bring the growers 50% or 60% more money than last year. This means not only a gain in actual purchasing power, but a marked change in the sentiment. The cotton state will have the means to buy and will be in a mood to buy. From present indications, the localities to watch are Georgia and South Carolina. In these states weevil damage may be rather serious. The following list is based upon an estimate of the leading crops and the probable season's prices as compared with last year."

	1921	1922	% Gain
Alabama	\$173,153,000	\$124,826,000	39
Arizona	17,545,000	15,339,000	14
Arkansas	151,524,000	131,149,000	16

California	127,237,000	112,994,000	13
Florida	20,603,000	16,679,000	24
Georgia	185,024,000	140,750,000	32
Louisiana	121,235,000	72,900,000	66
Mississippi	164,372,000	122,584,000	34
Missouri	228,319,000	170,346,000	34
North Carolina	237,409,000	226,606,000	5
Oklahoma	213,866,000	135,899,000	57
South Carolina	148,755,000	119,102,000	25
Tennessee	163,640,000	129,764,000	26
Texas	501,811,000	326,238,000	54

"There is no question," continued Mr. Babson, "that the weevil is a serious problem and that its ravages have steadily increased, both in area

affected and amount of damage. The alarm is not without some foundation and it may be a good thing to get people waked up. The potato bug has been controlled in Maine and the cotton weevil can be controlled in the South. As long as cotton is treated like a weed, as long as this crop is left largely in the hands of shiftless tenants, the weevil will win. What the South needs is greater efficiency. In other words, the agricultural experts and the better class of growers are able to deal with the weevil, but they cannot handle the job alone. They cannot make

up for the laziness and stupidity of the shiftless.

"There are several optimistic factors in the outlook: (1) Excellent work in research and education is being accomplished by the United States Department of Agricultural experts, supported by the farm journals and local papers. (2) There is a tendency toward co-operation, and one of the by-products of this movement should be to raise the general level of intelligence and energy among the growers. (3) The continued development of the southern

(Continued on page 11)

# BAPTIST BOOK STORE

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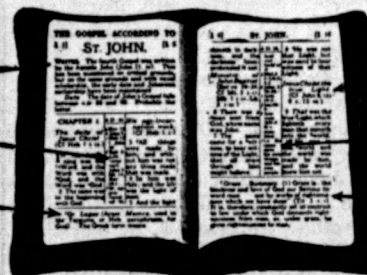
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14 And the Word was flesh, and dwelt among us,

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52	5.00	72	6.00
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58x	9.00	75x	10.00
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6 There was a man sent from <sup>in Faith</sup> John, a God, whose name was John. 3.15.16.18.36. 3  
7 The same came for a witness, (Mt. 3.10) 14  
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## Prohibition Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League

The next two or three years will be a time of most important defense, and every precaution should be taken to keep before the American public the benefits of Prohibition.

The education of our citizens is prohibition's only safety. They must not only know the past history of prohibition, but also current facts in the development of this living, burning question, as the weeks go by.

Lady Astor addressed the National Council of Free Churches on temperance reform in the latter part of February at Bristol, England.

Turkey has often been spoken of as a prohibition country. In fact it was nothing of the kind. Prohibition was, however, put into effect by the Government last month.

One of the prominent taxicab companies of the country has found its liabilities for personal damage only 37.8 per cent of what they were before prohibition.

Where there is a will there is a way. When England wanted to stop the slave trade she stopped it not within three miles of her own shores but within 200 miles of African shores.

The Christian Herald, one of the most prominent religious publications in the world, has a leading editorial entitled "Let's Put the Navy to Work." The editorial calls for the immediate suppression of booze smuggling and says, "All that is necessary is to cut a reel of red tape and assign a destroyer squadron or two to the job of protecting the coast."

Commissioner Roy Haynes says that the number of men sent to the workhouses in Ohio last year was 10,000 less than for the last year of the open saloon, that there was a decrease of 20 per cent in the number of orphan children sent to state homes, that drunkenness has fallen from 33,800 in 1918 to 17,655 in 1922.

On April 28th last identical questionnaires were sent out from the Mississippi Anti-Saloon League to each of the three candidates for Attorney General. All of these have answered declaring themselves for prohibition and law-enforcement, saying they would, if elected, use all the powers of the office for the strict enforcement of our prohibition laws. Taking each statement at its face value, the interests of prohibition will be well cared for under the administration of either one. Let the voters of the state make a microscopic examination of the past records of these, and vote for the one possessing the best qualifications and record.

### Etiquette of the High Seas

Certainly it would not seem that a false sense of the proprieties, or the so-called courtesies of international relationships, should longer provide immunity from seizure to the squadron of rum ships infesting the waters of the Atlantic just beyond the three-mile limit of the coast of New Jersey and Long Island. The protection of such ships should not be a matter of concern to the friendly nations across the seas, who rightfully look to the United States for a continuance of those mutually profitable relations which have so long existed. It is a matter of common knowledge in Europe, as well as in the United States, that the flags of friendly nations are being misused in protecting, under a fiction of international law, a traffic not only repulsive to millions of American citizens, but destructive, at least in some degree, of civilization's highest ideals.

In an address delivered in Washington recently, Prof. Ellery C. Stowell, a recognized authority on admiralty law, declared it as his opinion that the very international code which has been the refuge of the violators of the laws of the United States would support the Government in going out beyond the three-mile limit and seizing and confiscating the liquor smugglers' ships. He points to the obvious fact that ships engaged in the wholesale violation of the law by their own acts put themselves in the class of pirates and outlaws, to whom international law, no matter how construed, offers no protection. These craft, without any destination other than the high seas just outside the jurisdiction of the United States, are not engaged in any legitimate undertaking which the nations whose flags they fly should willingly protect.

Professor Stowell advises that the issue be met squarely and courageously by the United States. The seizure of such ships outside the three-mile limit would undoubtedly precipitate a dispute as to the interpretation of the law. But should not this issue be met now? The rum-runners extend a constant invitation to bootleggers to violate the laws of their own country. It is not a neighborly or a friendly act for any country to seek to condone such action by appealing to a questionable code of etiquette.—The Christian Science Monitor, February 14, 1923.

(Continued from page 10)

textile industry will create an influential class who are directly interested in improved methods of growing. (4) The further progress of diversified farming and animal husbandry will tend to shift cotton growing into stronger hands."

Mr. Babson is also very enthusiastic as to the commercial future of

the South. Norfolk, Wilmington, Charleston, Savannah, Brunswick, Jacksonville, Tampa, Pensacola, and others have—in his opinion—an opportunity almost equalling that of New Orleans, if the men of these cities would only show the faith and energy of the people of New Orleans.

"Those who have confidence in the future of New Orleans," continues the statistician, "as a field for business expansion, will be interested in the statistics of commerce for the fiscal year, 1922. According to fig-

ures compiled by the shipping board, New Orleans ranks second only to New York, both in tonnage entered and tonnage cleared. This record is particularly gratifying in view of the great effort which the city has made to improve its port facilities.

"During the war period, general business in New Orleans made tremendous strides. Of course, some of this advance was canceled by the 1920-1921 slump; but even at the worst stage of the reaction, business was more than double that of pre-

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war days. The upward trend has now been resumed and I forecast that during 1923 local business will run 20% or more over a year ago. The immediate outlook, therefore, is fairly good; and for the long pull, I recommend this city to those who are considering southern locations.

When considering southern seaports, do not overlook Mobile. This city is on the upward trend, both for the current cycle and the long pull. At a recent state election Alabama voted a majority of over 75,000 to lend the state's credit up to, but not exceeding, \$10,000,000 for improvements for the port of Mobile. Galveston, Texas, is also making great strides. Foreign trade figures show this city to be near the top.

A number of things seen in the South," concluded Mr. Babson, "have attracted my attention. Among them is the reforestation which certain of the big lumber companies—such as the Great Southern Lumber Company at Bogalusa, Louisiana—are undertaking. We have been taught to believe that lumbering is only of temporary benefit to a section; but this need not be so. If these experiments in reforesting are successful, lumber and pulp will be permanent products of the South. In the North such reforesting may be impracticable commercially, owing to slow growth; but in the South with the heavy rains and warm weather reforesting may be commercially profitable. If so, the time may come when all of our newspapers may be printed upon paper made from southern pulp. A number of experiments in other lines are now in process which if successful will add great wealth to the South. The experiments with grapes in Florida, the possibility of striking oil in certain states where none has yet been found are merely illustrations of the latent wealth of these wonderful states. Then there is the beautiful climate of winter which is not only a great agricultural asset, but an industrial and commercial asset as well. Moreover, wages will always be less in the South than in the North owing to a lower cost of living and a lower cost of doing business. For the same reason most people had much rather live and work in the South. Only higher wages in the North can keep people there. The same air and sunshine which causes the millionaires to seek southern climes is causing wage workers and others to do likewise. Moreover, it is doing no harm to have these millionaires come down here. It opens their eyes to the opportunities of the South and will make it much easier in years to come for the South to get that capital which it has always so much needed. So I say to all America: 'Watch the South grow.'"

General business as reflected by the index of the Babson chart is running at a new high of 5% above normal.

#### NOT A PREACHER

Duck Hill, Miss.,  
Editor April 21st, 1923.  
The Baptist Record,  
Jackson, Miss.

Dear Brother in Christ:

Please try to find space in your valuable and busy paper for this personal letter.

I receive letters from different parts of the state, from interested readers of your columns, commenting on the articles I write, and they all (who do not know me); without a single exception, think I am a preacher; and address me as Rev. It is embarrassing to me, not that I do not count it an honor, but because I am unworthy of the honor.

I am only a private citizen, a farmer by occupation, and layman in the church.

However, I am a Bible student. I love God's word, and study it. I also love our Missionary Baptist denomination, and am interested in our organized work. I especially love the precious gospel of grace; and I believe that the real purpose, aim, and goal of all our Christian work should be with the purpose in view of carrying out the divine command of our blessed Lord and risen Christ, viz: "Go ye into all the world and preach the gospel to every creature" (Mark 16:15). And while I am not a preacher, yet I appreciate the fact that we are all members of the same body, of which Christ is the head, and are co-laborers, and that preachers are only our mouth, and are helpless without our support. And when we give them our moral and material support, then are we preaching the gospel through them. We want to love our preachers, "and to esteem them very highly in love for their work's sake" (1 Thess. 5:13). And we should ever keep in mind that "The scripture sayeth thou shalt not muzzle the ox that treadeth out the corn, and the laborer is worthy of his reward" (1 Tim. 5:18). We should also bear in mind that "even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9:14). And that our beloved ministers of the gospel are dependent on our material aid. May God help us (laymen) to "earnestly contend for the faith" and minister with our material and moral support to our pastors, our missionaries, and our dearly beloved aged and retired ministers. I pray God's blessings on our denomination, our organized work, and upon the pure unadulterated gospel of our Lord Jesus Christ. "For it is the power of God unto salvation to every one that believeth" (Rom. 1:16). And, "it pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21).

Your brother in Christ,  
J. E. HEATH.

#### SIXTOWN, SIMPSON COUNTY

I am just so rejoiced this morning over the success that I met with on the fifth Sunday in April, until I will have to tell you about it, and if you think it worth while you may publish it in the Record. Now as you know that I organized a thoroughbred, red blooded missionary Baptist church in what is known as Sixtown, Simpson county, Mississippi, about seventeen months ago, with 26 charter members. Our present membership is 60, so we launched a building movement on the ninth day of last November, and we decided not to ask our Board

for any assistance, but by the help of the Lord, and each member doing his best, and by the means of public subscription, we are determined to build us a house adequate to our needs.

Now as to the method of procedure. I as pastor of the little church decided to tour the state, or at least a portion of it, and preach in my ignorant way just wherever the brethren would give me an opportunity on fifth Sundays and at mid-week prayer meetings, so as not to interfere with their appointments or neglect my own churches, and whatever might be given me would be applied to the church building fund, so I made my start on the fifth Sunday in this month.

Having gotten the consent of Brethren J. B. Quin, and B. E. Berry, to preach in their churches, via Antioch and Carson. I preached at Antioch at 11 and at 2 o'clock yesterday, and at Carson at 7:30 P. M. There was dinner on the ground at Antioch; there was every thing good to eat that you could wish for. My! you ought to have been there.

Everybody talked about paying their Campaign pledge and of course I could not keep from telling them to pay up. The folks all seemed to be full of the Spirit, and the hospitality shown Mrs. Linton and me was just simply beyond measure, and the contribution to the church building fund was far beyond my expectation, and it is needless to say that the contribution was received gratefully. Just this in behalf of Brother B. E. Berry: He has some good folks at Antioch, and he seems to be leading them on to victory. Having closed a glorious day with Brother Berry's folks we fell in line with some of Brother Quin's flock from Carson, and drove out to his (Brother Quin's) church, and there we were met with a hearty welcome. We had a good congregation, who listened with the most profound interest to the message, and responded liberally to the preacher's appeal. God's blessings upon the brethren and their flocks.

Yours in the Master's work,  
A. J. LINTON.

"Ye sauce for ye gander," or words to that effect.

In Tiffin, Ohio, there is a tailor who has had a few garage repair bills. The other day the garage man had the tailor sew a button on. The next day he got his bill:

To Sewing on button	\$ .15
" Thread	.03
" Button	.06
" Labor 1/4 hour	.30
" Removing old thread	.07
" Labor 1/8 hour	.15
" Needle	.02
" Bees wax	.01
" Labor 1/6 hour	.20
" Total	\$1.01

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## East Mississippi Department

By R. L. Breland

**Elder John W. Jones**  
Neshoba County Association suffered a great loss on May 11, 1923, when death called our beloved brother, Elder John W. Jones, from labor to refreshment. After several months sickness he laid down his life to take it up on the resurrection morning.

Brother Jones was born August 14, 1869, in a few feet of where he was buried at Bethsaida cemetery in Neshoba county. He was converted and joined Pleasant Grove Baptist church in 1889, and was baptized by Elder H. O. White. He was ordained to preach about the year 1904 by Greenland church. Elders G. W. Breland, James W. Jones, his twin brother, and J. Nelson was the ordaining presbytery.

He served churches all over Neshoba county and in surrounding counties. He was pastor of Bethsaida, Center Hill and Oak Grove when he died. He was a good preacher for his opportunities, a good revivalist, having baptized a great number of converts. He served weak churches largely without money and without price. He was loved by all who knew him.

He has two preacher brothers, Elders James W. Jones, of Neshoba county, and Walter L. Jones of the Mississippi Delta. His aged mother still lives and is active. He leaves a wife and a number of children to mourn his going. May the Lord comfort them. Brother Jones will be sorely missed.

### Notes and Comments

Ye scribe attended the Southern Baptist Convention and is still feasting on the good things heard while there.

Mt. Sinai church will have a Sunday School Normal in connection with the revival meeting beginning the third Sunday in July.

Rev. Clyde Breland, of Williams-town, Ky., will be in meetings with his father in Mississippi the closing weeks of July this year.

Interest is increasing in the services at Coldwater in Neshoba county. We are expecting good results there later. Pray for the work.

Pastor W. Rufus Beckett is to return to the Tri-State Baptist Hospital at Memphis for an operation the first of June. Pray for his full recovery.

Rev. W. W. Spears is supplying at Bethsaida in the absence of the pastor during his sickness. He is also serving other churches.

Rev. J. T. Massey filled the stand at Center Hill the first Sunday in the absence of their pastor.

Rev. W. J. Harvey was at Deemer last Sunday while the pastor was at the Convention.

### THE FIFTH SUNDAY MEETING IN WINSTON COUNTY

The meeting at Good Hope Baptist church in the Winston County Association was a great success in

spite of the rain fall, which kept many churches from being represented.

Brother John Henry Gunn was elected as the president of the Sunday School and B. Y. P. U. Convention to succeed Rev. Stanley W. Rogers, who was instrumental in getting this work on in the county.

The program was carried out partially since many of the speakers were kept away on account of bad roads.

Brother Fulton's talk on "What To Do If You Have Failed to Have a Sunday School" was greatly enjoyed. Brother W. W. Estes, using the same theme, showed a layman's ability to discuss the work.

Brother Edwards, a young ministerial student at A. G. S. of Nixapater, showed good interest and ample zeal in discussing the Superintendent and his work.

Others on the program were Brother John Henry Gunn, Stanley Rogers, and Brother Stuart, a layman of Poplarville. Brother M. J. Carter discussed well what to do when we get home.

This work is moving forward and will soon have a Sunday School in every church in the county at the present progress.

REPORTER.

### Decatur, Miss.

A religious awakening seems to have come to the nice little town of Decatur, the capital of Newton county. Being called there Sunday afternoon to conduct the burial services of Brother Wm. C. Rowzee, I remained over night with my good friends, Brother and Sister Terrell McMullan. I had the pleasure of hearing Elder Strait of the Methodist church preach a good sermon on "Decision". Also learned of the spiritual awakening from the citizens of the town.

Decatur has the Newton County A. H. S. located there. It seems to be on good hands under the supervision of Supt. Bridges and his able assistants, Mr. and Mrs. Jackson and others. I was informed that the girls had prayer meeting each night and that there was not a girl in the dormitory who would not lead the services. The boys had services once a week and all of them took part in the work. I think that is a remarkable record for any school, and speaks very highly of the Christian leadership of the matron and other leaders.

Another spiritual feature of the town is the noon-day prayer meeting conducted from twelve to one o'clock each day in the court house by the business men and officers. Business houses are closed and some Christian business man conducts the prayer service in which all who can takes a part. This is the right way to recognize God in our business. Stop long enough from business to thank Him for His goodness and invoke His continued blessings upon them. If this is continued and these business men will live up to the principles of the Savior I expect to see great prosperity in this town, for the Lord honors those who honor Him.

The ladies also have a meeting and praise God and give of their time

and means to help carry on His kingdom work. May other towns catch the idea from the good example of Decatur and go thou and do likewise.

Dr. R. A. Venable is the able pastor at the Baptist church at Decatur. The church house is nearly half a mile north of the town, where it was built nearly a half century ago. For fifty years that pioneer Baptist preacher and Christian statesman, Elder N. L. Clarke, was its pastor. Doubtless the present spiritual awakening is in part the fruitage of his faithful work during these years.

There is some talk now of building up town near the school building if a suitable lot can be secured.

### Notes and Comments

Brethren J. E. McCraw, Houghton Johnson and J. A. Grafton assisted the pastor in the rally at Ebenezer, Neshoba county, the first Sunday. A good day was the result.

Brethren J. E. Jolly and T. B. Williams were with Pastor I. J. Blocker in the rally at Salem, Neshoba county, the first Sunday. A profitable day is reported.

Elder T. A. Sims filled the stand at Oakland the Center Ridge, Newton county, in the absence of the pastor last Sunday. These churches are still working to meet their part of the Baptist program. One received by baptism at Oakland Saturday.

Elder Julius P. Searcy, recently licensed to preach by the Oakland church, Newton county, has recently closed a successful school and is making his arrangements to go to Clarke Memorial College next session.

We hope to be permitted to see many Mississippians at the Southern Baptist Convention at Kansas City this week. It is to be one of our great meetings, according to advance prospects.

Died.—Brother William C. Rowzee departed this life May 4, 1923. He was nearly 80 years old, had been a faithful member of the Decatur Baptist church for nearly 60 years; he was an old Confederate soldier, a good citizen. He was laid to rest in Decatur cemetery in the midst of a large concourse of sorrowing relatives and friends.

### NESHOBA COUNTY ASSOCIATION

The Executive Board of this Association met with Center Hill church, three miles east of Philadelphia, on the fifth Sunday and Saturday before in April. Owing to the bad roads many of the members of the Board and others failed to get to the meeting, but the meeting was a success any way. Elder L. E. Lightsey, our inimitable Baptist Record and Colporter, was present and added much to the occasion. He made many book sales, secured several subscribers to the Record, and made a splendid talk on "Religious Literature", at which he is an adept.

In the Board meeting our Indian work was discussed, also the proposed Ministerial Cottage which Neshoba county is to build at Clarke

Memorial College, was discussed with much interest. Brother W. D. Cole, who is chairman of the committee to raise the funds, addressed the Board on the subject Sunday afternoon. The drive for the funds is to be made in June. We really have an applicant for the cottage already.

Elder G. M. Rucker conducted a spiritual devotional period, Elder Z. B. Kitchens preached a really great sermon on the theme "Salvation and the State of the Saved". His discourse was greatly enjoyed. Hon. T. B. Williams, one of our worthy laymen, discussed the subject "Recent Baptist Achievements" very interestingly and profitably. Brother J. E. Jolly, another layman, discussed the Sunday School lesson and the Sunday School work. At the close the church announced a date for the organization of its school. A school in every church is the slogan of Mr. Jolly, who is president of the County Convention.

Elder W. Rufus Beckett delivered a fine discourse on the "Baptist Needs and Opportunities". We stand at the door of the most momentous opportunities and we need the means to go in and possess the world for our King. The writer spoke on "Baptist Growth and Achievements". The church made a nice offering to the Campaign fund.

Elder John W. Jones is pastor of Center Hill. He was seriously ill and unable to be present, which fact caused much sadness to all present, and many earnest prayers went up to the Father's throne pleading for his recovery. May it be the will of the Great Physician to hear and grant these petitions.

The community took care of the crowds that attended in a great way. The dinner Sunday was excellent and abundant. Good folks are living out there.

The Board will meet with Mt. Carmel church, seven miles southwest of Philadelphia, on the fourth Sunday and Saturday before in June, 1923.

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## "OUR STANDING AND LIFE IN CHRIST"

The subject announced for last Sunday night was, "Our Standing in Christ." Owing to the fact that Brother John Tyler preached for us the night I wish to present this morning the two subjects in one,—Our Standing in Christ,—Our Life in Christ. These subjects are very close kin, anyhow. The Lord's people—many of them, are caused much trouble because they confuse the terms "standing", and "state",—because they confuse the terms "faith", and "feelings". The Bible has nothing whatever to say about feelings in connection with salvation, but it does have something to say over three hundred times about faith in connection with salvation. The prodigal son was just as much a son in the far country as he was at home. His relationship was the same, but his fellowship was not. He was absolutely out of fellowship with the father, although he was still a son.

Not long ago there came to see me one morning, a woman in very deep trouble, with tears in her eyes and tears in her voice. She was from another city. I found that she had a son in jail, a bright boy of about 20. One of the saddest things about our American jails today is the youthfulness of the prisoners. Go to our jails and look into the faces of our prisoners and you will, for the most part, look into the faces of boys; sometimes boys from our own Sunday School. This grief-stricken mother said that somebody had sent her down to see me, perhaps I could help her. I went with her to the Federal Building to see the Prosecuting Attorney and the Postal Inspector. We succeeded in getting for him a compromise sentence of a few months, and the mother was very, very grateful. But never shall I forget how humiliated, chagrined, and pained she was when she had to refer to the disgrace her son had brought upon her; and yet, he was still her son,—absolutely out of fellowship, but still in relationship.

We need to realize that our standing depends not upon our fellowship, not upon our feelings, and not upon our state. I fear that too many of us are like the children of Israel, and have, as they had, in the 106th Psalm, a "circumstantial religion". We read that when they saw the Red Sea that covered the Egyptians: "Then believed they his words; they sang his praise."

They soon forgot his works; they waited not for his counsel, but lusted exceedingly in the wilderness, and tempted God in the desert.

And he gave them their request, but sent leanness into their soul.

We find that these people had a circumstantial faith, they had a circumstantial praise, a circumstantial guidance, circumstantial desires, circumstantial prayer, and a circumstantial satisfaction.

And he gave them their request, but sent leanness into their soul.

If we depend upon circumstances as they did, we shall wind up with nothing better than a circumstantial satisfaction. Though God may give

us our requests, he will send leanness into our souls. What we need is not a "circumstantial religion", but a "Christ Religion",—to realize that both our "standing", and our "state", our "life", and the "living of that life", are in Him. As Paul says to the Corinthians:

"But God chose the foolish things of the world, that he might put to shame the things that are strong;

"And the base things of the world, and the things that are despised, did God choose, yea and the things that are not, that he might bring to nought the things that are:

"That no flesh should glory before God.

"But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption:

"That according as it is written, He that glorieth, let him glory in the Lord."

Again, he emphasizes the same truth when he writes to the Ephesians:

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ:

"Even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love:

"Having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will.

"To the praise of the glory of his grace, which he freely bestowed on us in the Beloved."—Eph. 1:3-6.

This term, "accepted in the Beloved", used to bother me much when I was a boy. I heard my mother refer to it. I heard the preacher refer to it; but it seemed to be a strange and useless expression, until I found that I myself was a sinner and needed a Saviour; until I found the blessedness of "standing in Him". Now that I have found what He really means, I can go on with Paul in the next verse:

"In whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace."

I realize now, with him, that here are "riches" worth while. Paul likes the term "riches", you know. He says to the Ephesians:

"But God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved), and raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus."—Eph. 2:4-7.

God cannot show the "riches of His grace", except through Christ Jesus. Again, he writes to the same Church:

"Unto me, who am less than the least of all saints, is this grace given, that I might preach among the Gentiles the unsearchable 'riches', of Christ."

Aren't you thankful to God today that these "unsearchable riches", do come to the Gentiles, as well as the Jews?

Again, he writes to the Philippians:

"My God shall supply all your needs according to his riches in glory, by Christ Jesus."

The riches of grace are our assurance of glory. You remember Spurgeon was very fond of quoting this couplet:

"Two golden links of one Celestial chain,

Who owneth grace shall surely glory gain."

These two links are inseparable. If we have grace, we are sure of glory. Grace may be called the bud, glory will be the full-grown flower.

Again, Paul reminds the Colossians that if we are complete at all, our completeness must be found in Christ. He says:

"As therefore ye received Christ Jesus the Lord, so walk in him, rooted and builded up in him, and established in your faith, even as ye were taught, abounding in thanksgiving.

"Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ; for in him dwelleth all the fulness of the God-head bodily, and in him ye are complete."—Col. 2:6-10.

There you have your state and your life. "As ye received Christ, so walk", says Paul, "rooted and builded up in Him." As the tree rooted in the ground draws, in a mysterious manner, the forces it needs, so the Christian rooted in Christ draws in a mysterious manner, what he needs for his state and his life. As the people living on the earth cannot look under the ground and see the root as it draws its nourishment, so those who are not in Christ cannot understand the mystery,—how that the Christian rooted in Christ draws his nourishment.

I told you once about dear old Brother Gibson, who belonged to Zoar Baptist Chapel in England. I told you, you remember, how when I was last in England I walked up and down in front of the little chapel thinking of the time when I used to go to prayer meeting,—I had to with my mother. How the preacher would say, "Let us pray", and I would bow with the rest of them but didn't stay bowed very long. How I would look over the audience; how mysterious it would appear to me. How that dear old Brother Gibson, when he was called on to "lead in prayer", would sometimes hold the seat in front of him while the big tears would fall from his eyes; how that I would say to myself: "I wonder what is the matter with Brother Gibson?" But when I got to heaven I hope to be able to hunt up Brother Gibson and then I shall tell him I have found out what was the matter with him. He was rooted in Christ, and as the tree rooted in the ground is drawing its nourishment mysteriously, so was he, and so were they at the prayer meeting. As Jesus said to his inquiring disciples by the well of Jacob, "I have meat to eat that ye know not of." And as one of the old-fashioned hymn writers puts it:

(Continued on page 15)

## IN MEMORIAM

Resolutions Concerning the Death of Dr. Hackett Passed by the Board of Trustees of Mississippi College, April 17th, 1923

Whereas, Death has taken from us one of our members, Dr. J. A. Hackett, the members of this Board are deeply grieved and realize fully that his death is a distinct loss to the College and to the Baptist denomination. Dr. Hackett being one of the oldest members of the Board of Trustees in point of service has given of his time and money freely. His wise counsel has aided in guiding the College safely through troublous times. His earnestness and faithfulness have always been an inspiration to the rest of us to work for the cause of the Master. His life has guided many into better ways of living. He has wrought long and faithfully in the Master's Kingdom. We shall miss his place in our meetings, but his spirit will continue to abide with us and will always be an inspiration to us. We extend our deepest sympathy to the members of his family.

Be it further resolved, That a copy of these resolutions be forwarded to Mrs. Hackett and to the Baptist Record.

The Board adjourned to meet at 9 A. M., Tuesday, May 22nd, 1923.

B. W. GRIFFITH,  
President.  
F. M. COLEMAN, JR.,  
Secretary.

Mrs. Bessie Chandler

On May 8th, Jesus called this good mother home.

We know she is happy now, free from disease with its multitude of pains. Removed from the cares of this world to sing and give praise to the Lamb, the Saviour, that was slain for this world.

As she walks the golden streets of heaven and meets the redeemed of this earth that Jesus has called to the prepared mansion. Her little children will miss a mother love, her husband a dear loving companion; her friends the Christian shining light she kept burning bright for her Saviour.

Never shall we forget how she would rejoice when we prayed and read the Bible at her bed-side just a few days before she died. It was good for us to be present, for we could feel the presence of Jesus, who said "Lo I am with you always, even unto the end of the world."

After impressive service conducted by C. A. Fletcher, her body was buried in Conway cemetery.

We express our deepest sympathy to those whose hearts are broken in sorrow because of her departure. Jesus will comfort and console them.

MR. AND MRS. C. A. FLETCHER.

Otho Smith

Inasmuch as Otho Smith was a member of the 1923-24 class, with his classmates and friends do offer the following resolutions:

1st, That we have lost one of our most prominent classmates whom we loved and honored.

2nd, Although our lives are sad-



dened by his untimely going, we will always remember his cheerfulness, his earnest faithfulness and his high standard of personal conduct and strive to emulate his example.

3rd, That we extend our heartfelt sympathy to each member of the family in this hour of grief.

And 4th, That a copy of these resolutions be sent to his parents, one to the Baptist Record, and that another copy be read in chapel.

Submitted by  
CHARLINE BROACH,  
ANNA PINKHAM,  
FOSTER VICK,  
Committee.

(Continued from page 14)

"Although the cup be filled with gall, A secret something sweetens all."

If we are walking in Him we shall be rooted and built up in Him, and be established in the faith. Not only rooted, but built, built up in Him who is the Chief Corner Stone. Disallowed, indeed, of men, but elect and precious. Built up in Him whom the builders rejected but believers accepted, for builders have no use for Him but believers have. We shall also be abounding therein with thanksgiving, not waiting for the President of the United States to call one thanksgiving day in the year, but having 365 thanksgiving days, and once in four years, 366, as we abound therein with thanksgiving.

On the same line Paul says to the Colossians:

"If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God.

"Set your mind on things that are above, not on the things that are upon the earth.

"For ye died, and your life is hid with Christ in God.

"When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory.

"Put to death therefore your members which are upon the earth; fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry."

Mortifying our members which are upon the earth does not mean, of course, torturing the body to bring peace to the soul. The members which are upon the earth which need to be mortified, are: fornication, uncleanness, passion, evil desire, and covetousness.

In the Spirit Paul says to the Galatians:

"I am crucified with Christ, nevertheless I live; yet not I but Christ liveth in me; And the life I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me."

It is not simply the life that is in Christ, but as C. G. Trumbull, Editor of the Sunday School Times, is fond of putting it, "The life that is Christ." This is the secret of victory over sin. Melancthon, the young reformer who was associated with Martin Luther, cried out one day: "Old Adam is too strong for young Melancthon." Yes, indeed, Old Adam was too strong for young Melancthon, but thank God he is not too strong for Christ, the last Adam.

"The first man is of the earth earthy", but thank God, the second man is "The Lord from heaven." Just as we live in the power of this Lord from heaven, just so will our state agree with our standing. We cannot be too often or too emphatically reminded that we need every day the same Jesus to help us live the life who brought us life to begin with.

In Acts I, we find the early Church meeting to choose somebody to take the place of Judas. Jesus was Moderator of that meeting. In Acts II, comes Pentecost, with the founding of the Church and Jesus sending the promised Holy Spirit. In the same chapter we find the same Jesus sending the saved people to join the Church,—"For the Lord added to the Church daily such as were being saved." That is the way we want the people to come to this front seat to join this Church, sent by the Lord, who adds to the Church the saved. In the 3rd chapter we find the lame man healed at the Gate Beautiful, by Peter and John. Peter reminds them that the miracle is not performed in their power, but in the power of this same Jesus. Stephen, in the midst of his persecutors, saw the glory of God, and Jesus standing on the right hand of God, and he said: "Behold, I see the heavens open and the Son of Man standing at the right hand of God." It is Jesus who directs the second missionary journey in Acts 16:7. It is Jesus who gives the glorious vision to doubting Paul, in Corinth, in Acts 18, and out of this vision came an encouraged Paul, a vigorous Church, and the wonderful lesson to the Church at Corinth. All through the Acts we see this same Jesus' work. The same Jesus who brought life is helping the people to live the life. The same Jesus who is their standing, is willing to make their state agree with their standing. As one has said: "Not a dead, or a distant or a differing Christ, but Jesus Christ, the same yesterday, today and forever." He was their interceding Saviour. He says to Peter, you remember: "Satan hath desired to have thee that he may sift thee as wheat, but I have prayed for thee." In the Lord's Prayer in John 17, He says these wonderful words: "I pray for them." And not only that,—"Neither for these only do I pray, but for them also who believe on me through their word." Thank God, He is still the interceding Christ. In Romans 8:34, we read:

"Who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us." And in Hebrews 7:26-27:

"For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens;

"Who needeth not daily, like those high priests, to offer up sacrifices, first for his own people: for this he did once for all, when he offered up himself."

If our state is to agree with our standing, our religion must consist in not only putting off the old man, but putting on the new man, which

is renewed in righteousness. Dr. A. J. Gordon, strikingly says:

"Has the old man grown better during these eighteen hundred years, so that whereas the primitive saints were to put him off with his deeds, we may be allowed to spare him and indulge him? Has the body of the flesh become so kind and so helpful to the Spirit that we have no need, like Paul, to keep it under and bring it into subjection lest we be cast-aways? If there were no answer from revelation to this question, there is one from universal human experience. None has ever yet found untamed self-gratification compatible with strong spiritual growth. None has ever yet discovered how to give nature all it asks, without defrauding Grace."

Yes, indeed, it is sadly true that we cannot give nature all it asks without defrauding Grace. There must not only be the putting off, I repeat, but the putting on; not only the negative, but the positive emphasis. Putting off the old man and putting on the Lord Jesus Christ, and making no provision for the flesh, as Paul says to the Romans. And as he says to the Galatians: "Ye who were baptized into Christ have put on Christ." As he says to the Ephesians: "Putting on the new man, which is renewed in righteousness." And as he says to the Ephesians again: "Put ye on the whole armour of God." As Gordon says again:

"Every retreat from the life of the flesh, must be followed by a deeper entering into the life of the Spirit."

We must not think that our withdrawing to some quiet retreat will settle the question. John Storm is not the only one who finds that his retreat to the Monastery fails to give him what he needs. But if our state agrees with our standing, if we are living in Him who is our life, if our life is the life that is Christ, then we shall have peace no matter what comes or goes, because we shall be depending not on circumstances, but on Christ. We shall hear Him as He says: "Peace I leave with you, my peace I give unto you . . . let not your heart be troubled, neither let it be afraid." We shall find it blessedly true that although we may be literally buried in trouble, we shall have no trouble in us; and we shall be able to say from our hearts:

"Peace, perfect peace, with sorrows surging 'round,  
On Jesus bosom naught but calm is found.

Peace, perfect peace, our future all unknown,

Jesus we know; and He is on the Throne."

It is not at all important for us to know our future, but it is tremendously important for us to know Him. This is where Paul stood; where his ambition was: "That I may know Him." He was willing to have fellowship with His sufferings that He might know Him and the power of His resurrection. Paul was not satisfied with knowing about Him. Do we? Do we know Him who is on the Throne there, and will some time be on the Throne here?

"For unto us a child is born, unto us a son is given, and the Government shall be upon His shoulders."

Now, as you know, one part of that prophecy has already been fulfilled, but nobody will claim that Jesus had the government on His shoulders when He was here. He came to be a king, but they rejected Him, but thank God, the time will come when He will be a king here, for we read:

"And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High; his kingdom is an

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everlasting kingdom, and all dominion shall serve and obey him."—Dan. 7:27.

And in Zechariah 9:9-10:

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy king cometh unto thee; he is just, and having salvation, slowly, and riding upon an ass, even upon a colt the foal of an ass.

"And I will cut off the chariot from Ephraim, and the horse from Jerusalem; and the battle bow shall be cut off; and he shall speak peace unto the nations; and his dominion shall be from sea to sea, and from the river to the ends of the earth."

He came the first time riding on a colt, but the second time he will come riding on the clouds, as we read in Matt. 24:29-30:

"But immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory."

Well, indeed, might Zechariah say: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem. We will join in their rejoicing, and in their shouting too, when He who came first riding a colt comes riding on the clouds.

#### STEELE—LIPSEY

Clinton, Miss., May 11.—The handsome new Baptist Church of this place was the scene of a beautiful wedding yesterday afternoon when Dr. and Mrs. P. I. Lipsey gave in marriage their only daughter, Julia Frances, to Mr. X. O. Steele, of Monticello. The beauty and stately dignity of the new auditorium was accentuated by the use of ferns, white American beauty roses and fragrant sweet peas in the artistically arranged decorations.

Mr. Lipsey, father of the bride, supervised the sacred ceremony which united the lives of these young people, while the fervent invocation of blessings was made by Dr. B. H. Lelace, the pastor.

The bride entered with her brother, P. I. Lipsey, Jr., and was very charming in a three-piece suit of midnight blue crepe morocco with embroidery. She wore a becoming black hat of imported straw, trimmed with American beauty roses. The beauty of this very chic suit, with gay accessories was accentuated by the splendid bridal bouquet of American beauty roses. The bride's only attendants were the beautiful little flower girls, Sue Bell Johnson and Margaret Steele, gowned in dainty white organdy dresses, carrying baskets of rose petals, while her mother, Mrs. P. I. Lipsey, matron of honor, was very handsome in a becoming gown of purple canton crepe embroidered in purple and silver with gray accessories. She wore a purple hat, trimmed with sweet peas and carried a shower bouquet of pink and lavender sweet peas. The little ring bearer was James Richard Cavett, Jr., of Jackson,

Miss., carrying the rings in the heart of two magnificent white roses.

The happy couple motored to Jackson, and after spending some days in New Orleans, they will be at home to their friends in Monticello, Miss.

They were generously remembered by hundreds of friends.

#### Nichols—Jordan

At the pastor's home, Wednesday night, May 9th, in the presence of a few friends, Mr. Parker Nichols, of Prentiss county, and Miss Mamie Jordan were happily married.

May the blessings of God be upon them.

C. S. CURTIS.

#### SCOTT COUNTY ASSOCIATION RALLY DAY

Our rally day was held March 27th with Morton Baptists. Bad weather and sickness prevented some from attending. A number of the churches were represented with spirit of unity and enthusiasm for our Baptist world program. Reports from the various churches indicated that many churches are planning to put on all day services during April. Brother H. T. McLaurin, the efficient enlistment worker of this district, rendered valuable assistance towards making the day a good one.

An all day service is being planned at Oak Grove, this county, in the interest of pay up and staying campaign being carried out this month. Rev. G. W. Nutt and his people are busy.

Line Creek Church had all day program in interest of 75 Million Campaign. This is one of the oldest churches in this part of the state and is doing its best to prove worthy of its enviable record of the past.

Forest Baptist Church feels the last Institute so justified itself that the budget hereafter will continue to provide finances to cover expenses.

Morton Baptists, under the leadership of Rev. R. L. Wallace, are making plans for the accommodation of their congregation in a new modern church building.

Forest Baptist Church has "overpaid", according to last week's Record, on the 75 Million Campaign. Scott County is second or third in point of paying up the highest percent of its subscription to the expenses of our world program.

Rev. Guy Winstead had Dr. DeMoss of Mississippi College with him at Liberty recently. Brother Winstead is doing fine work with his church.

J. C. RICHARDSON.

#### CALHOUN ASSOCIATION

1881.—The association met with Poplar Springs. Rev. H. L. Johnson was elected Moderator, and L. W. Harrelson Clerk. The Executive Board reported that they had employed Rev. H. L. Johnson to work in the bounds of this Association, and was asked to collect the pledges made the previous year for Missions. He reported that he had traveled 295 miles, preached 26 sermons, sold \$13.70 worth of religious books, 2,000 pages of tracts, baptized 32, collected \$32.70 for Missions. The State Board was asked for \$100.00 on this work, which was paid. At the conclusion

of the report on Foreign Missions a collection taken for \$11.30. The statistical table shows that there had been paid in Home Missions \$111.40.

We neglected to say in the beginning that there were 168 reported and 34 excluded.

1882.—The Association met with Spring Creek Church, same officers being elected. Baptisms 103, excluded 47. Rev. H. L. Johnson, Associational Missionary, reported that he had worked 87 days, sold \$91.20 worth of books, traveled 922 miles, preached 102 sermons, 29 baptisms. Home Missions \$31.50, Foreign Missions \$17.65, Mississippi College \$3.60.

1883.—The Association met with Friendship Church, same officers being elected as for last year. Baptisms reported, 102. The collection for Foreign Missions was taken, which amounted to \$5.25. Statistical table shows that there had been paid for Foreign Missions \$14.55, State Missions \$6.25, for Sister Crocker (widow of Rev. Crocker) \$24.65.

1884.—The Association met with Pilgrim's Rest Church, same officers elected. Baptisms reported, 111. We give the report of the Executive Board, as follows: We employed Rev. T. H. Smith as Missionary and Colporteur, who reports that he collected \$50.65 Associational Missions, \$3.00 Foreign Missions, sold 25 Bibles, 75 Testaments, gave away 32, 219 page tracts, visited 75 families, traveled 275 miles, served 48 days. Brother Smith resigned, and Rev. G. W. Riley took up the work and reported. Served 51 days, preached 44 sermons, visited 78 families, traveled 435 miles, sold 6 Bibles, 52 Testaments, 52 religious books, gave away 8 Bibles, organized 8 churches, baptized 5, collected \$5.40 Missions, distributed 4,000 pages tracts, secured 17 subscriptions to Baptist Record.

REPORTER.

#### RESOLUTIONS

Since our beloved pastor, W. H. James, has been directed by Our Master to another field of labor; since his service, thought short, here in the leadership of our force has been to the glory of God and to the building up of His cause at this place; since his service as our leader has been a pleasure and profit to us,

Therefore, be it resolved, That we commend our brother, Mr. James, to the loving leadership of the Father in active service in the new field.

That we would commend him to the Christians of his new pastorate as a worthy man and consecrated servant of God.

May God's blessings be upon Brother James, his family and his new field of service.

By order of Piedmont W. M. U.  
VERNA CUPIT,  
MRS. ISAAC POSEY,  
MRS. BURCH CUPIT,  
Committee.

Evangelist R. D. Cecil of Cleveland, Tenn., is supplying the First Baptist church of Pahokee, Fla., begun the fifth Sunday in April. Would be glad to do some evangelistic and supply work in Mississippi. Write me.

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